

The INSTRUCTOR

November
1942

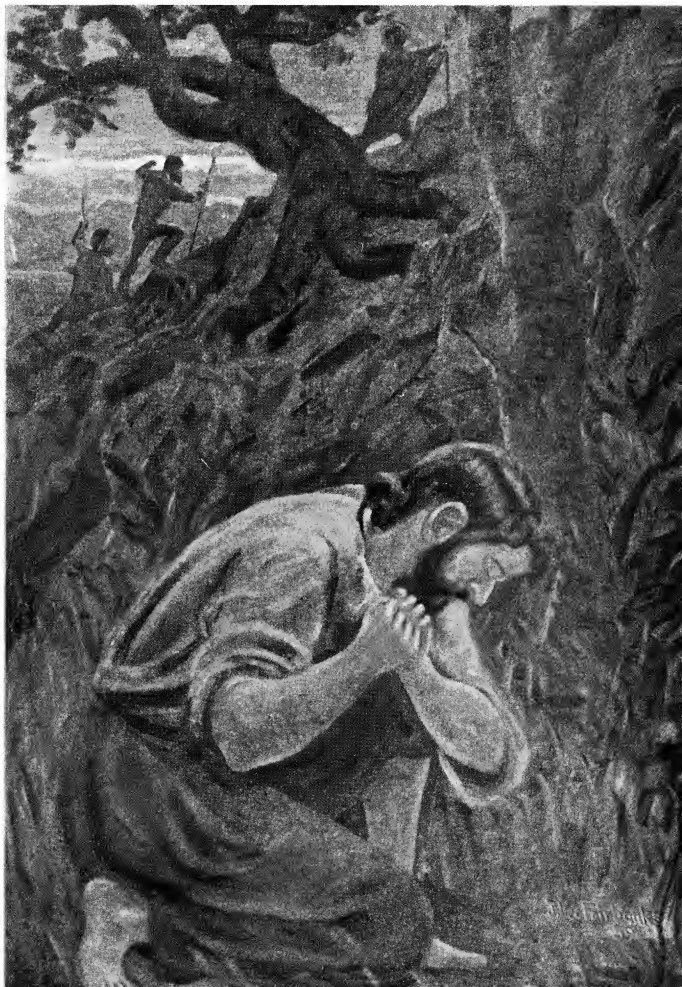


THE
PRAYER
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NEPHI III

(Sketch on
page 604)



This Issue
Contains
Lesson
Helps
For
January
1943





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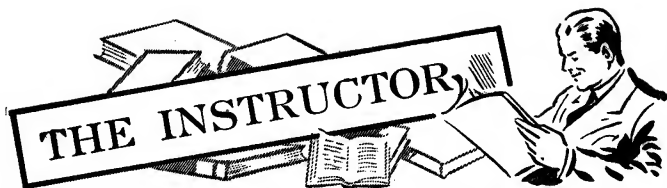
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"THE INSTRUCTOR" A TEACHER'S NECESSITY

"I, as a secretary, wish to thank you as Editors of "The Instructor," for the grand lesson helps contained in this magazine. I have been substituting for one of our teachers the last month and "The Instructor" has been an invaluable help to me. How anyone can teach without this magazine I'll never be able to understand. It is always valuable to me as a secretary. Keep up the good work. We need it."

Yours sincerely,

Miss Lucile Slater,
Secretary Idaho Falls 6th Ward Sunday
School,
Idaho Falls, Idaho.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHINGS OF THE RESTORED GOSPEL

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Vol. 77

November, 1942

No. 11

MORAL THOUGHTFULNESS

By Superintendent Milton Bennion

Theme for Faculty Meetings, January, 1943

IV

"We have learned through sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion,

and without compulsory means it shall flow unto thee forever and ever." (Doc. and Cov. Sec. 121:39-46)

The essential condition of moral thoughtfulness is that a person should picture vividly in his imagination the possible consequences for good or for evil to himself and to others of any act of his; this, of course, prior to his acting. Did you ever hear a person apologize for the evil consequences of his action with the remarks, "I didn't think," assuming that this absolves him from guilt? Many people of fair intelligence and amiable disposition have not yet realized that it is immoral not to think when failure to do so may bring evil consequences either to themselves or to others.

There are three major causes of evil in the world; these are— ignorance, thoughtlessness, and selfishness. The most difficult of these to overcome is selfishness; the least difficult is ignorance. In the business of moral and religious education the subject of moral thoughtfulness has been much neglected. The evil of thoughtlessness can be overcome only by cultivating constantly the opposite habit. Everyone, young and old, should train himself in all matters of serious concern to make clear to himself the possible consequences immediate and remote, of any action in prospect before he performs the act. Ability to take a long range view, to be moved by

mote as well as by immediate prospects of values to be attained, is a mark of an educated person. With this characteristic should, of course, go the habit of thinking of the ultimate good of others no less than of self, and the necessary power of self-control and self-direction to realize the highest and most lasting values—values in which all may share.

We have generally taken too much for granted that mere knowledge and exhortation is sufficient to secure good conduct. Knowledge, is, of course, necessary; but it often fails of application in conduct. Exhortation may easily be overdone. Thinking, however, including becoming vividly conscious of future possibilities, is a powerful factor in moving a person to action. This is one reason why religious faith is so important, as is so well shown in the 11th chapter of the epistle to the Hebrews.

How many drunkards might have been saved from their miserable fate had they but pictured in their minds before they began indulging in alcoholic beverages the possible outcome of their indulgence. Did you ever hear of anyone who began to indulge with the conscious purpose of becoming a drunkard? If any thought at all is given to the matter it is commonly expressed in the remark, "I can control my appetite for liquor, I can quit any time I want to." Yet knowledge of the general effects of the use of habit-forming drugs, together with a clear picture of the consequences to self and to others of the use of these drugs, should normally go far towards restraining anyone from taking chances on the outcomes of indulgence in any degree, whatsoever.

Another common evil resulting from want of thoughtfulness is exposing people to contagious and infectious disease, the consequence of which may be much suffering and even death; never, of course, intended by the thoughtless person responsible for the exposure and its very dire consequences. Here again mere knowledge of the facts involved,

while necessary, is alone by no means adequate.

In the realm of things more strictly mental what are often the consequences of thoughtless gossip growing out of evil imaginations, repeated until accepted as facts. Do those who originate and pass on such gossip realize that they have become character assassins? from a moral and religious point of view they are worse than thieves and robbers.

Another form of mental sin is found in making thoughtless remarks to people or about them that offend or discourage persons who are in need of kindness and encouragement. This is an evil that teachers and others in authority need especially to guard against.

On the positive side moral thoughtfulness may not only prevent evils resulting from thoughtless acts and words, but may lead people, and especially community leaders and teachers, so to act and speak as to encourage and stimulate to high attainments persons who with such encouragement and stimulation are capable of such attainments. It sometimes happens that young people are judged by their elders to be incapable of worthwhile accomplishments and given up as hopeless, doomed to be misfits or never-dowells. It has often been demonstrated that these unsympathetic judgments upon youth are entirely unwarranted. If, however, these false judgments are corrected by some more understanding adult the youth may turn out to be stronger and more serviceable to the community than are those who misjudged and discouraged him.

The dreams of youth grow out of his ambitions and the exercise of his constructive imagination seeking to clarify these ambitions and to find ways of realizing them. It is an important responsibility of parents, teachers, and community leaders to help youth to dream sanely, and to find the means of converting his dream-ideals into realities.

References:

Doctrine and Covenants, Section 121: 34-46; New Testament, Hebrews, chapter 11.

PASS IT ON

By HENRY BURTON

Have you had a kindness shown?

Pass it on.

'Twas not given to you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears

Till in heaven the deed appears.

Pass it on.

Have you found the heavenly light?

Pass it on.

Souls are groping in the night

Daylight gone.

Hold thy lighted lamp on high

Be a star in someone's sky,

He may live who else would die—

Pass it on.

USING THE BLACKBOARD

By William E. Berrett

I have never known an effective teacher who did not make regular use of the blackboard.

The value of a blackboard in the teaching process should be obvious. The optic nerve, which carries impressions from the eye to the brain, is eight times as large as the auditory nerve, which carries impressions from the ear to the brain, and is correspondingly more important in the learning process. Hence instructions, to be effective, should be directed to the eye as well as to the ear. Experience shows that information placed upon the blackboard is retained by the student in a much higher ratio than information which has been presented only orally.

In five important phases of the teaching process the blackboard becomes a vital aid:

1. *Getting attention*
2. *Motivating thought and study*
3. *Clarifying the subject or object under discussion*
4. *Obtaining student retention of ideas*
5. *Obtaining student activity* (student use of blackboards)

The following suggestions are made as to methods of using the blackboard.

(a) *The Outline:*

The teacher of adolescent or adult groups will find that an outline of the subject to be discussed, when placed on the blackboard, will stimulate thinking in the class, and tend to keep the discussion purposeful and progressive. The outline enables class members to follow the discussion, acts as a constant review, and contributes to the fixing of ideas permanently in the mind. In teaching, the outline is of value as soon as children are able to read, provided the outline is very simple and easy to understand without oral explanation.

(b) *Listing Problems and Answers:*

Student-teacher discussions are often aimless and a waste of time unless the blackboard is used to give organization and direction to the discussion. For example, the teacher might ask the class, "What problems concerning baptism do you believe we should discuss?" If the problems are answered or discussed in the order of student responses there will be much duplication, jumping about and a getting of the "cart before the horse." The logical step is to write upon the blackboard all of the problems before attacking any of them, eliminate duplications, and arrange them in logical order. Hence the discussion takes a direction and purpose. The whole of the problem is seen and the relationship of one question to another becomes apparent.

Likewise the blackboard is invaluable in listing student answers to questions or problems raised. This method enables both teacher and class to visualize the discussion and to keep in mind all the suggested answers so as later to properly evaluate them. This method glorifies the students answer. *It was important enough to write down.* It glorifies the class by making them the judge of their own responses.

(c) *Maps:*

The most effective maps a teacher can use are outline maps sketched upon a blackboard. This can be done from Sunday to Sunday by a few simple chalk lines, or at a nominal cost of a few cents an outline map can be drawn on the blackboard with white paint that is usable for years, putting in the details needed for each lesson with chalk as the occasion arises. (For illustrations of the type of details see J. Lewis Browne, *The Graphic Bible*.)

A painted outline map does not interfere with use of the blackboard for other purposes as other writing can be written over it freely and erased without destroying the map.

(d) *Charts and Diagrams:*

The need of charts and diagrams in teaching for the purpose of clarification is apparent to all teachers. The blackboard simplifies and encourages their use because of the ease with which a chart or diagram can be made with chalk.

Charts help students to see the relationships of time, proportions, distance, weight, costs, distribution, and effects. For example the distribution of the tax dollar, the distribution of religions, etc., are most easily taught by charts.

(e)

The use of the blackboard to illustrate objects, directions, and events has been greatly neglected. This use is especially vital in teaching younger students. Drawings may be made graphic without being necessarily accurate or artistic. Three fine books on this use of the blackboard are available: *Blackboard Sketching*, by Frederick Whitney, Milton Bradley Co., Springfield, Mass. (1931) and *Chalk Talks*, by Ella M. Wood, *Talks in Crayon and Chalk*, Ella M. Wood. (Deseret Book Co.)

(f) *Central thoughts and challenging statements:*

A sentence carrying the central thought of a day's lesson, placed upon a blackboard before or at the beginning of the class hour has a powerful effect upon the class discussion,

(Please turn to page 607)

THE SUNDAY SCHOOL PARADE

SIDE LIGHTS ON ITS HISTORY

By George D. Pyper

V.

Forward March:

From the late 80's to the late 90's the Sunday School Parade had swelled materially in numbers and advanced in leadership. It had lost some brilliant generals, but others rose up to take their places; and the tramp, tramp, tramp of marching feet and the enthusiasm of beating hearts continued and the loyal army was heard almost around the world.



HORACE S. ENSIGN

General Secretary, Jan. 11, 1900 to Jan. 11, 1901

The Sunday School Secretarial Checker-Board:

I was appointed General Secretary of the Deseret Sunday School Union, November 11, 1897, with Leo Hunsaker as assistant and stenographer. Two months later, at the solicitation of President L. W. Shurtliff of the Weber Stake, the First Presidency released me to take charge of the Utah-Omaha Fair exhibit. On February 17th Frederick Pieper (pronounced Peeper) was sustained as Sec-

retary. Brother Reynolds introduced us this way—"Brother Pyper, Brother Pieper, Brother Pieper, Brother Pyper—Peter Pieper."

Brother Pieper lasted only two months, when I was released from the Omaha engagement and recalled to act as Secretary to the Deseret Sunday School Union, First Council of Seventy and as Private Secretary to Heber J. Grant.

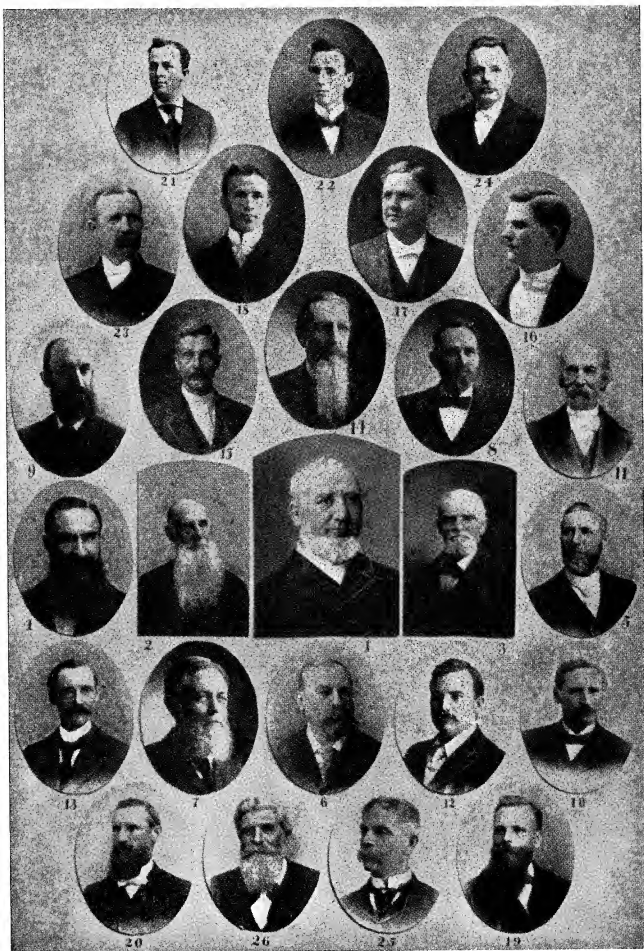
These labors became so burdensome, however, that I was released January 11, 1900. Horace S. Ensign was sustained as Secretary and served until January 11th, 1901, when he was called on a mission to Japan. One more move on the checker-board and I was again favored with the secretaryship and served for nearly nineteen more years, when I was released to become second assistant General Superintendent to General Superintendent David O. McKay.

Two Extra Sidelights:

During the middle eighties, as I have already recorded, I was police judge of Salt Lake City. At the same time I was secretary and assistant chorister of the Twelfth Ward Sunday School. Walking home from the City Hall one afternoon with Judge Zerubabel Snow and a young boy relative of his, I received a surprise. The judge turned to the lad and said, "You'd better behave yourself, my lad, for this man is Judge Pyper, and if you're not a good boy, he can put you in jail." Quick as lightning the boy looked up with a laugh and said, "Huh! He's no judge; he's the feller that goes like this in our Sunday School," and he went through the antics of a gesticulating chorister beating four-four time.

And so vanished, for that day, all the dignity attached to my judgeship.

Also, while I was police judge, Sunday School chorister, and engaged in concert singing, Bishop H. B. Clawson of the Twelfth Ward, informed me that he had arranged with the warden of the penitentiary to have a musical recital on Thanksgiving Day, the first to be inaugurated there and asked if I would sing for the inmates. I gladly accepted the invitation, forgetting for a moment that almost every prisoner there had been bound over in my court for some crime or other. The moment I entered the large room where the prisoners were assembled, I saw that I had made a mistake. The looks on their



DESERET SUNDAY SCHOOL UNION BOARD AND AIDS, 1898

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faces indicated that they did not relish a judge sending them to prison and then singing love ditties to them. However, I went ahead and the expressions on their faces changed. When I was leaving the room, one prisoner pulled my coat-tail. I turned around and he said, "Judge, isn't this unconstitutional?"

"How so?" I asked.

"Punishing a man twice for the same offense."

That was my last penitentiary appearance.

An Amusing Interlude:

When Wm. A. Morton was manager of the Sunday School Book Store, he had in the display window a magnificent painting of President Brigham Young. At the same time he had purchased some cute little mugs which he placed at the other end of the show win-

dow, with little cards marked "This mug only 25c." By a strange freak of nature, this little card was blown in front of President Young's picture. Just at that moment, who, of all people, should pass by but the staid, dignified and proper Dr. James E. Talmage, of the Board of Directors. He stared in rigid astonishment. He could not believe his eyes. In indignation he rushed into the business office and faced Brother Morton. The good natured manager didn't know what it was all about until he went with Brother Talmage to the window and saw what the wind had done. There under President Young's portrait was the placard: "This mug only 25c." Explanations followed, wrinkled brows became placid again, the humor of it was recognized and all went "merry as a wedding bell." (To be continued)

SUGGESTED CHRISTMAS PROGRAM FOR THE SUNDAY SCHOOLS

- I. Appropriate opening exercises
- II. Explanation of the Theme by Superintendent
 - a. Theme—The Works and Words of Jesus Christ light the only way to happiness and everlasting peace.
 1. It is only through the application of the principles of love of God and fellow man that universal peace and happiness can be obtained.
 2. In the Christmas program today, we thought it well to review these truths that Christ gave us almost two thousand years ago.
They are so familiar to all of us that they are much too often taken for granted and then forgotten.
 3. So as our program unfolds, let us once again take to heart the lessons taught by our Savior with the realization that in this war-darkened world this is the only true road to everlasting peace and happiness.
 - b. Individual recitations by members of the various younger classes. (See October issue of *Instructor*.)
 - c. Dramatization of appropriate stories by the Junior Sunday School. (See October *Instructor*.)
 - d. Choral readings by several members of a class.
 - e. Narration of one of the parables of Christ in parts by several members of a class.
 - f. Presentation of a pageant or play depicting one of the parables of Christ. Suggested—"The Good Samaritan."
 - g. Short talks on lessons taught by Christ. Suggested—
Brotherly love
Obedience
Tolerance
Humility, etc.
 - h. Appropriate musical numbers interspersed throughout the program. Type will depend on talent available—Choruses from the different classes, vocal and instrumental solos, etc.
- III. Program number suggestions
 - a. Chorus of Junior Sunday School members singing songs rejoicing in Christ's birth. (See October issue of *Instructor* for suggestions.)
 - b. Individual recitations by members of

Note: Be sure that all numbers presented appropriately apply to the theme and add to the true spirit of Christmas. Past issues of *The Instructor*, issues of current magazines published at this time of the year, books, songs, and programs especially printed on the Christmas theme offer an almost unlimited supply of material.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

LOOK AHEAD!

In this issue of *The Instructor* is the lesson material for January, 1943. Out of this fact comes a question: What preparation should be made for teaching in the new year—not in January alone, but in all the months that follow?

One aspect of this question concerns the Manuals. How many Manuals will likely be needed in each class during the year? This should be found out now, so as to avoid confusion everywhere in the classes, among pupils and teachers, and in the General Secretary's office.

Having ascertained as definitely as possible, the exact number needed, this fact should be communicated at once to the General Secretary, so that he may send them where they belong. The rest is up to the teachers.

Then there is the question of rooms, of teachers, of blackboards, of maps, charts, and so on. This, too, should receive the attention of the superintendency.

The war has taken away many of our teachers, and these must be replaced. The choice must be between persons that are younger, on the one hand, or older, on the other hand, than those who have gone to the fighting or the producing front. In every ward there probably will be found men and women who were once capable teachers, but who are too old for war work or the army. These should be requisitioned for service in the Sunday School.

Planning in November for the next year is all the more imperative, since there are

no conventions, or union meetings, by members of the stake or general board. Not only the initiative, but the inspiration for continuous action, rests with the superintendency. More than ever in the history of the Sunday School is the ward superintendency necessary.

We feel sure that the men placed at the head of the Sunday School in the wards of the Church will rise to the occasion and carry on the work. Planning far ahead will do more than anything else to keep up the work of this organization.

The main responsibility is on you, superintendents. The Sunday School must maintain its high standard of excellence both in leadership and Gospel scholarship, even in these distressing times.

Nothing should be left till the last minute. "Now is the day of salvation."

THE GENERAL CONFERENCE

The 113th Semi-annual Conference of the Church, held October 3 and 4 in the Tabernacle, Salt Lake City, which the General Superintendency of Sunday Schools were privileged to attend, was a highlight in Church history. We are informed that the proceedings in detail will be published in the *Improvement Era* for November, and our readers are referred to that magazine for information. Excerpts and comments will be published from time to time in *The Instructor*.

The officers and General Board members of the Sunday School Union, as named at the head of this department were unanimously sustained.

OUR SPACE LIMITED

On account of the extra space required for the lesson outlines this month, many fine articles have been omitted from this issue. These will be published as our space will permit.

ARWELL LEE PIERCE

Before his appointment to the presidency of the Mexican Mission of the Church, Elder Arwell Lee Pierce was bishop of the El Paso (Texas) ward. He and his wife, Mary D. Pierce, were set apart for this mission on August last.

Born in Glenwood, Sevier County, Utah, he spent his boyhood and most of his manhood in Mexico, where he served as a missionary between 1904 and 1906. It is said that he organized the first Sunday School in El Paso. Later he was bishop there. Mexico City is headquarters of the Church in the southern republic. The couple succeed Elder and Sister A. Lorenzo Anderson.

The Instructor wishes them happiness and success in their new appointment.

THE COVER PICTURE

This is the scene in which Nephi the Third prays about the coming of the signs of Christ's birth in Jerusalem, which were predicted by Samuel the Prophet.

Samuel, a Lamanite, had told the Nephites that Jesus would surely come and that just before his birth there would be convulsions of the earth. That was five years before. When the five years were up, as the unbelievers thought, they taunted the believers with the failure of their prophecies concerning Christ.

Nephi was much wrought up over the situation, for the brunt of the ridicule fell upon him, since he was the chief leader. So he went out and "bowed himself down upon the earth, and cried mightily to his God in behalf of his people."

"And it came to pass that the voice of the Lord came unto him: 'This night shall the sign be given, and on the morrow come I unto the world.'" This satisfied him, and "on the morrow" the prophecy of Samuel, the prophet, was fulfilled, to the mortification of the skeptics.



The Family of President Arwell Lee Pierce

ELDER REUBEN D. LAW REAPPOINTED TO THE GENERAL BOARD

In the August number of *The Instructor*, for 1941, there was an announcement of the appointment of Dr. Reuben D. Law to a place on the General Sunday School Board, and also of his release from that position, in order that he might serve as a counselor in the stake presidency at Provo.

Since then, however, he has been released

from that stake position, having moved to another stake, and so the Sunday School is fortunate in having him reappointed to his original place on the General Board. He was sustained September 29th, and has been named as Chairman of the Junior Sunday Schools Department.

This number of *The Instructor*, being full and over-size already, we are reserving space for an account of Dr. Law in the December issue of the magazine.

Prelude

Willy Reske



Sacrament Gem for January, 1943

(Deseret Sunday School Songs, No. 107, Stanza 1)

(Latter-day Saint Hymns, No. 28, Stanza 1)

We'll sing all hail to Jesus' name,
And praise and honor give
To Him who bled on Calvary's hill,
And died that we might live.

Postlude





• Secretaries •



Wendell J. Ashton, General Secretary

SECRETARIES DEPARTMENT

One of the most important duties of the ward—and stake—secretary is that of historian. He or she is the author of the story of your Sunday School.

The history of your Sunday School takes on added importance as we near 1949—the centennial year of the Sunday Schools of the Church. The first Sunday School in the Rocky Mountains, you will recall, was organized by Richard Ballantyne in Salt Lake City, December 9, 1849. This was really the beginning of this great organization which now numbers approximately 400,000 members.

The project for compiling an abridged history of the Sunday School was announced in March, 1935. Since that time articles have appeared periodically in *The Instructor* on how to compile this record. This history of your ward Sunday School may become a genuine hobby as well as a duty with you.

The General Board has suggested that your ward be equipped with a record book of fifty or a hundred pages. A page or two should be reserved for each year. At the top of each page should be given the year for which the history is made. Names of the officers and teachers who have served during the year should be listed, along with the date of the appointment and release of each. The record should also include vital statistics about your School, including the number enrolled, and the percentage of attendance for the year.

Has your ward such a record? If not, you may obtain some most valuable information on the beginning of your ward in *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, by the late Assistant Church Historian, Andrew Jenson. This book contains a brief history of every ward, stake, and mission of the restored Church up to 1930, centennial year of the organization of the Church in this dispensation. Not only

will this volume give you some important "leads" on the early history of your ward Sunday School, but it will give you an excellent idea of what facts should go into an abridged record of your School.

Your history should include more than statistics and names of officers and teachers. Without dipping too much into trivialities, your account should give sidelights on your Sunday School which will add human interest.

An excellent model for this type of notes are the articles entitled "The Sunday School Parade" by General Superintendent George D. Pyper, appearing in the recent numbers of *The Instructor*.

Your history will take on more interest, too, if you illustrate it with pictures. You might include portraits of outstanding men and women who have attended your Sunday School and of past superintendents, pictures of chapels in which your Sunday School has convened through the years, and photographs of officers and teachers who have rendered long or outstanding service.

It is well to keep in mind that every name in your history should be written out in full, and spelled correctly. Also, remember that your record should be succinct and brief, as well as interesting.

Has your Sunday School begun this record? If not, begin it now, before fond memories of the older members of your School are carried away by death.

This historical record should be kept in a safe place in your ward. It is not to be sent into your stake or to the General Board at present. This information will be called for later. It will prove most valuable to succeeding officers and teachers of your School. It will serve for your School much as records such as the journal of William Clayton (author of "Come, Come Ye Saints") served for the first company of Mormon Pioneers in their historic trek across the Plains in 1847.

Check up on your historical record now.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

The *Reader's Digest* carries a most engaging department entitled "Picturesque Speech," devoted to colorful expressions. We remember much longer thoughts that come to us in graphic language. Likewise, Sunday School

pupils remember longer lessons that are presented picturesquely.

One of the most valuable sources for lesson enrichment in this respect is the latest edition of *A Bible Atlas*, by J. L. Hurlbut,

D.D. It is brimful of pictures and maps on the geography and history of Bible lands. It should be a "must" for the up-to-date Sunday School library.

A *Bible Atlas* shows the place of the Bible lands in the world, as well as illustrating almost every conceivable phase of their political and physical nature. The book, containing large pages nine and one-half by eleven inches, includes ninety maps and charts, most of them colored. There is a map showing the modern world and the Bible lands, a physical map of the Holy land, a chart showing the comparative height of Bible mountains, eight maps on eight different periods in the life of Christ, various maps on the travels of the Apostle Paul, the plan of Herod's Temple at the time of Christ, and a chronological chart of the kings of Israel and Judah, among others.

One of the most helpful features of the book is a large folded chart of Bible history, tracing contemporary events from the earliest chronological dates down to 100 A.D.

Another help is a large (25 by 11 inches) panorama of modern Jerusalem, locating important landmarks. Here is an excellent help for the teacher in the New Testament. One can really trace the footsteps of the Master in this great city, learning the relative positions of the places He made famous.

Even more photographs than maps and charts are contained in *A Bible Atlas*. There are beautiful studies of Mount Sinai, Mount of Olives, the Cedars of Lebanon, the Garden of Gethsemane, and other story spots. Many of these pictures have been taken by the author, Dr. Hurlbut, who is a recognized

authority on the Bible.

Running through the pages, in addition to the illustrations, is a clear, well-told story of the Bible lands, their people and customs, their governments, society and history.

A *Bible Atlas* may be obtained from your local book store, at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, or from the publisher, Rand McNally & Company, Chicago, Ill. Price: \$3.50.

The Sunday School librarian should ever keep in mind that his library will remain a treasure house of information for teachers and pupils just so long as it is supervised. Nothing will start a ward library off to disintegration faster than the practice of letting out books, pictures, or other teaching tools, without keeping a record of the borrower. Keep a record of your materials, and follow it up religiously.

Often in a ward some one will catch the enthusiasm of an enrichment library and will gather an imposing collection of materials, only to have it dwindle into abuse and disuse because tab wasn't kept on books going out.

You may work out your own system of cataloging your library. There are some excellent hints contained in the *Sunday School Handbook* (page 42). If there is a public library nearby, consult one of the attendants for some suggestions. The important things to keep in mind is that you are a custodian as well as a gleaner of teaching aids. Keep tab on your teaching tools.

USING THE BLACKBOARD

(Continued from page 601)

and upon the message retained.

(g) Summarizations:

The use of the blackboard to summarize must not be overlooked. The best summaries are built up of responses by the class as to what has been accomplished during the class hour, and, when written on the blackboard, enable the student to carry away from class a unified message.

(h) Assignment:

The best assignments arise from problems raised by the class members and listed on the blackboard. If the class cannot answer the questions assignments for special study are obvious. The name of the person assigned and reference or directions for finding the needed information can then be suggested by the class or teacher and written upon the blackboard by the question.

Placing assignments to a group, upon a blackboard, saves teaching time and is remembered longer.

(i) Student Activity:

Sunday School teachers of children would do well to visit classrooms of the public schools to experience how the blackboard may be a vital part of student activity. Students should be encouraged to make their own drawings and illustrations on the blackboard. Our blackboard space in Sunday Schools is entirely too limited, chiefly because teachers have not demanded greater blackboard space or in many cases used the space already available.

Use your blackboard each Sunday and you will find yourself preparing your lessons with greater care and teaching with increased satisfaction.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Adam S. Bennion,
Earl J. Glade, Antone K. Romney

LESSONS FOR JANUARY, 1943

THE BIBLE AND THE BOOK OF MORMON

Lesson 14. For January 3, 1943

Objective:

To increase our understanding and appreciation of the fact that the Bible and the Book of Mormon are basic scriptures for the old and the new world.

Indicate how the New Testament and the Book of Mormon agree upon their testimony of Christ. Our appreciation for the Book of Mormon increases as we understand how it enlarges our knowledge concerning the Lord's hand dealings with mankind. Show by a chart on the blackboard how the Bible and the Book of Mormon are related in time and testimony.

Give ample consideration to the assignments which were made last Sunday. Remember it is impossible to go too far into details, the teacher training class members already have a good background and this discussion is to fix attitudes and clarify understandings.

Assignments for Lesson 15:

1. Some young man who is a member of the priesthood might explain and discuss the proper procedures in relation to form of the ordinances of the restored Gospel.

2. Another young man might discuss the qualifications of those permitted to perform these ordinances.

3. Some members of the class might discuss the correct mode and symbolism of the Baptism ceremony.

4. Someone might discuss the meaning and power of the priesthood.

5. Discuss the source and operation of the priesthood.

(Reference Doc. & Cov., Section 121)

In the book, *Gospel Quotations*, Henry H. Rolapp summarizes the gospel references on "The Priesthood of God," pp. 83 to 107.

ORDINANCES AND PRIESTHOOD

Lesson 15. For January 10, 1943

Objective:

To increase our appreciation and understanding of the ordinances and Priesthood of the Restored Gospel.

Make clear the relationship of the priesthood

hood and righteousness. Discuss the purifying effect of honoring and magnifying the priesthood. Stress the blessing and safeguard of such priesthood in the family and in the life of groups.

Make clear the difference between priesthood and priestcraft. Next show the priesthood's relationship to the ordinances of the Gospel.

Any or all of the above aims may be developed out of the reports given on last week's assignments.

Baptism is often referred to as an initiatory ordinance necessary to gaining membership in the Church. This is true, but it is not a complete statement of the purpose of baptism. The fourth Article of Faith says that it is "for the remission of sins."

Elder Orson F. Whitney refers to the symbolism of baptism in an article entitled "The Gospel's Accessories," (May, 1936, *Instructor*, pages 177-179) as follows:

"The whole sacred ceremony (the Lord's Supper) is a poem in word and action. So also is baptism, which represents birth or creation—burial and resurrection. Children of my begetting—so the ancient apostles characterized their converts, referring to them also as 'babes in Christ.' . . . Any deviation from that mode (immersion) destroys the symbolism or poetic meaning of the ceremony. To be baptized or resurrected, is to be 'born again'; the soul, cleansed from sin, being typical, in its infant-like purity, of the soul raised to immortality."

Assignments for Lesson 16:

1. Have someone give a five-minute lecture review on lessons 13, 14, 15 and a brief overview of lesson 16.

2. Have each member of the class write down on a piece of paper questions and problems in which they are interested which relate to pre-existence, eternal progression and salvation for the dead. Upon these questions base the next Sunday's assignments. Divide the question in areas of interest and assign committees to work out interesting presentation of answers. The committees may call in extra outside expert help in answering the question if they desire. The class officers should have much to do with this organization of this assignment and the conducting of next Sunday's lesson.

The questions and problems on pages 37

and 41 of "Some Fundamentals," may be used as a basis. Read lessons 7 and 8 of "Some Fundamentals."

PRE-EXISTENCE, ETERNAL PROGRESSION AND SALVATION FOR THE DEAD

Lesson 16. For January 17, 1943

Objective:

To bring to the class an appreciation of the tremendous breadth and adequacy of Mormonism in providing satisfaction for all yearnings of the human soul.

This objective is to be realized by giving full freedom to the officers of the class in conducting the class according to the plan which was arranged last Sunday. (See assignment)

Properly developed, this lesson should give the members of your class cause to rejoice enthusiastically over the glory and magnitude of the restored Gospel.

Members of the class should be urged to read the Manual carefully. This will give them a far better understanding and greater skill in asking questions.

The subjects of this lesson open up a sweeping view of the scope of gospel principles which are distinctly Latter-day Saint. These subjects are fundamental to the adequate understanding of the Gospel which teachers should have.

When the review of these gospel principles is concluded one class period will be devoted to discussion of how to adapt the subjects to various age levels. Students should be reminded to keep notes, questions and comments for future study and use.

Assignments for Lesson 17:

The next lesson includes Financial Laws and the Word of Wisdom (No. 9) and Christian Virtues (No. 10). Observe that these involve "demonstrative" principles of the Gospel. Latter-day Saints show their conversion, faith and sincerity by the way they observe these laws and principles and by the ways they exemplify the virtues in their lives.

If Latter-day Saints grow to maturity and live these principles imperfectly or with noticeable weakness, teachers must bear a fair share of responsibility for the failure. Therefore, make assignments with two purposes in view: (1) to give the prospective teachers an adequate understanding of these principles, (2) to direct their thinking to the problem of teaching these principles at each

level so well that sound life habits will be formed in pupils.

The questions and problems on pages 47 and 52 will aid you in making assignments. Read lessons 9 and 10 of text.

FINANCIAL LAWS, THE WORD OF WISDOM AND CHRISTIAN VIRTUE

Lesson 17. For January 24, 1943

Objective I:

To gain an understanding of the Financial laws of the Church and of the Word of Wisdom.

Objective II:

To establish in the members of the class the will to live these laws and the desire to teach them to the youth of the Church.

Objective III:

To gain an appreciation of the Christian virtues.

At the very beginning of the lesson we must realize that these objectives are broad and wisdom must be used to divide the time in accordance with the values to be received.

Read the last three paragraphs on page 581 of the November issue of *The Instructor* and utilize the assignments suggested there.

Aim to center the attention of the class around these three questions:

1. Name the habits and character traits of Latter-day Saints which may be observed in the lives of other religious people of other faiths.

2. What habits or practices distinguish Latter-day Saints from other Christians?

3. How early and by what methods would you start to develop the following habits in Latter-day Saint children: tithe-paying? observance of the Sabbath Day? observance of the Word of Wisdom? clean thinking and speaking? truthfulness? benevolence?

In the course of this development, include in the proper place explanation and discussion of principles of habit formation, and reformation; the importance of adequate motivation; the power of convincing example; the limitations of the influence of teachers; the extent of the opportunities and responsibilities of the parents and the home; how teachers can co-operate with the home; the importance of individual difference.

Use the blackboard to build up this presentation. The class period time will likely not be long enough for complete treatment of these subjects. They are important enough to deserve full consideration, however, even if an extra session of the class must be arranged for the purpose. An extra class

period or two may properly be used to develop more fully this or any other subject growing out of this course. There is plenty of material in the regular textbook.

Also see the special articles in the October, 1941, issue of *The Instructor*: "The Teacher's Daily Example as a Factor in Teaching." (Milton Bennion); "The Teacher, A Living Example." (Gerrit deJong, Jr.); "The Children I Teach." (Edith Ryberg). November, 1941 issue, page 571.

Assignments for the Next Lesson:

Divide the class into two groups. Assign to one group the formulation of a report of the consensus of opinion of the group upon the subject:

1. Principles of the Gospel which should be taught to Latter-day Saint children before they are 12 years old.

To the other group assign:

2. Principles of the Gospel which should be taught to Latter-day Saint children before they are 20 years old.

Explain that some principles may appear upon both lists and that some subjects should be introduced in simple form before 12 to be developed more fully before 20.

TEACHING GOSPEL PRINCIPLES TO CHILDREN, YOUNG PEOPLE AND ADULTS

Lesson 18. For January 31, 1943

Objective I:

To increase our knowledge and understanding of the application of processes of teaching which are best at different age levels.

Objective II:

To make clear that teachers proceed progressively to build upon foundations laid by earlier teachers. This makes necessary the covering of old ground again and again, but at more advanced levels and with the addition of more and more new materials and concepts.

This lesson gives a fine opportunity to re-

view the preceding lessons in the light of the problems of the teachers of three main groups of learners, children, young people and adults.

Have a personal discussion on principles of the Gospel which should be taught to Latter-day Saint children before they are twelve years of age.

Use last Sunday's grouping as a basis.

Illustrate by reference to the regular Sunday School courses, how progressive repetition of certain fundamentals of the Gospel begins with the simple aspects of these subjects and at higher levels with more advanced ideas. The relation of this problem to the law of learning called the principle of apperception will be treated in a later lesson.

Teachers will appreciate knowing that courses of all Church organizations are carefully correlated to eliminate disadvantageous, profitless repetitions, overlappings and duplications but nevertheless deliberately include repetition of certain fundamentals for the purpose of emphasis and to promote progressive learning.

A teacher is greatly strengthened in his position if he knows (1) what teachers before him in the learner's life have taught, (2) what he is expected to teach, and (3) what teachers at higher or later levels are expected to add to the foundations laid by earlier teachers.

Assignments for the Next Lesson:

General assignments: Reading—Chapter 14, *Teaching as the Direction of Activities*, Study Guide, p. 22.

Individual Assignments:

To prepare a teacher's rating chart. For suggestions see page 187 of the textbook. Purpose: to describe the successful teacher. (See *The Ideal Teacher*, by George Albert Palmer, Riverside Educational Monograph, Houghton-Mifflin Co.)

Special Assignment:

To a strong, capable student: Four-minute talk, "A Teacher's Pay and Pay Days." See September, 1941, *Instructor* article by John T. Wahlquist. Also pages 15-18 of the textbook.

WORDS

By GEORGE A. HOLT

Words your inner thoughts reveal,
You may be unaware
That words tell others how you feel,
So choose your words with care.

Words can bruise and cut and sting
And words can heal or bless.
Oh the good or bad that words
can bring
As we our thoughts express!



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

THE MUSIC AIM

"Leadership is essentially a process of influencing the behavior of others."

Lesson Material for 1943

The aim of the General Board's Music Committee this year is to give as much practical help as possible to ward choristers and organists. The material for the choristers will consist of the analysis of a song each month for practice in the Sunday School and helpful hints in the conduct of their worship music. Every chorister should own the *Church Chorister's Manual* by Cornwall (price 75c at Deseret Book Store) as frequent reference will be made to this book. Schole's *Music Handbook* (Witmark edition, \$1.50) is strongly recommended as it contains many definitions of musical terms arranged in a most practical, unique and interesting manner.

For the organist, an organ number will be analyzed each month and brief instructions given concerning its rendition. In addition, a short, practical presentation of some fundamental phase of organ technique or interpretation will be projected. To get the full benefit of these instructions every organist should possess the *Organist's Manual* by Cannon (price 50c at Deseret Book Store). This book will be used as a text. The pieces to be analyzed will all be taken from a book entitled, *Ninety-three Short Solos for the Hammond Organ*, Schirmer edition, by Jackson (price \$1.50). It was formerly entitled *Gems for the Organist*.

Both choristers and organists are asked to refer to the Library Department of the August 1942 *Instructor* for a most valuable list of organ music and books on music study. Study these books and you will vastly improve your usefulness as a Sunday School musician.

SONG FOR DECEMBER

The song, "Jehovah, Lord of Heaven and Earth," number 249, is to be studied in the Ward Faculty Meeting during December and presented to the Sunday School in January.

This is a hymn of strength and majesty—a militant missionary call to spread the Gospel with clarion voice. The words are well worth memorizing. It is unfortunate that choristers devote so little time to the lessons of the words and their memorization as the words generally offer the greater difficulty. The music soon sings itself when the words are well known. Seek to learn all the im-

portant verses, not merely the first one.

Make clear the meaning of each verse—each word, each line. Find a way to do it impressively and briefly. Carefully study the relative amount of emphasis to be placed on the various words of each phrase. Then, if the song is well written, the expression of the words will carry over into the music and the problem of musical interpretation will be almost solved. For example, after a study of the words one cannot miss the dynamic force of the line, "They all shall know Thy name." Of necessity this line is accepted as the climax of the hymn and is sung with a firm, trumpet like tone.

In conducting this song the chorister should be mainly concerned with the following:

1. Let the beat be firm and convincing.
2. Make the "cue beat" easy to follow.
3. Sing the song with a steady, measured tread.
4. Wed the words and music into a convincing interpretation.

In addition to these instructions you are advised to study Chapters IV and VII of *Church Chorister's Manual*.

In addition to teaching the assigned Sunday School song it is recommended that the "Hymn of the Month," suggested by the General Music Committee, be practiced at least once during the month and sung one or more times during the month. The song to be sung in January is, "Come, Thou Font of Every Blessing," *Sunday School Song Book*, No. 216.

TASTE IN ORGAN PLAYING

Nothing contributes more to the enjoyment and uplift of church worship than appropriate organ music performed with good taste on an adequate organ. Taste is defined as "nice perception of artistic excellence." "Artistic Excellence" comes about through the observance of certain definite laws of performance. They cannot all be enumerated here. Some, however, that are fundamental are as follows:

1. Appropriateness of the selection for the occasion.
2. Mastery of all details of technique and interpretation.
3. A clear sense of the relation of the component parts of the piece to each other in respect to their length, their contrasts in tempo, dynamics, color (registration), figuration, and phrasing.

(Please turn to page 639)

Ward Faculty Meetings

General Board Committee: Lynn S. Richards, Chairman; James L. Barker, A. Hamer Reiser, Wallace F. Bennett, Edith Ryberg, Marion G. Merkley

LESSONS FOR JANUARY, 1943

"MORAL THOUGHTFULNESS"

Objectives:

1. To inspire the development of greater moral thoughtfulness in the total life of each faculty member.
2. To inspire greater moral thoughtfulness in our Sunday School:
 - a. In the relations of members of the faculty, one with another and towards their students and
 - b. In the lives of all Sunday School members, in and out of Sunday School.

References:

Article by Milton Bennion, "Moral Thoughtfulness," in this issue of *The Instructor*, p. 597; Bennion, *Moral Teachings of the New Testament*, chap. IX; and References added below.

Method of Lesson Presentation:

Introduction:

The great prophets of Israel and Jesus were grieved and pained because so many of their contemporaries, though devout and supposedly learned in their faith, were really blind and deaf to its meaning and application in life. "Hear now this, O foolish people, and without understanding; which have eyes and see not; which have ears, and hear not: . . ." (Jeremiah 5:21-31, note also Matthew 13:14-16)

No doubt, much of the time, we too deserve a similar condemnation. In family life, in the neighborhood, at work, and even in the Sunday School we may be careless and thoughtless and fail to weigh in advance the moral consequences of our behavior in our own lives and in the lives of others. Certainly, our students need help in developing moral thoughtfulness. Children are not born with far-sighted judgment nor altruistic patterns of behavior. Quite to the contrary, these must be cultivated with the help of wise and thoughtful parents and teachers.

Our theme, then, is how to develop moral thoughtfulness in our own lives and in the lives of others. By moral thoughtfulness is meant: the habit of thinking of the immediate and long-range moral consequences of one's behavior in ones own life and in the lives of others.

Questions and Reports:

1. Give evidences and illustrations of the lack of moral thoughtfulness in general.
2. What are some causes of moral thoughtlessness?
3. How can we develop greater moral thoughtfulness?
4. In what ways can we develop moral thoughtfulness in and through our Sunday School work?

Write these four questions on the blackboard. Discuss and develop them rather fully, each one in order. Previously assigned reports can initiate the discussion of questions 1 and 3.

I. Evidences and Illustrations of the Lack of Moral Thoughtfulness

A. Call for report

B. Illustrations

1. Lack of reverence in church house
2. Lack of respect for property rights of others
3. Such thoughtless acts and sins as drunkenness, gossip, slander, blame, letting children who are ill come in contact with the neighbors' children, disturbing others with conversation, noise, intrusion, ignoring needs of others, such as in the family.

C. Encourage the faculty to give illustrations of their own moral thoughtlessness in times past, or as they have observed it in others.

II. Causes of this Lack of Moral Thoughtfulness

Question: Why do we fail to consider in advance the moral consequences of our acts to ourselves and to others?

A. Ignorance

If we don't know the consequences, how can we consider them? Ignorance brings evil and frustration upon us. Willful ignorance is sin.

B. Thoughtlessness—lack of reflection upon the effect of our behavior

Continuous study and clarification of the principles of the Gospel will quicken the imagination, sharpen judgment, strengthen will power, and help us to act with moral thoughtfulness. The absence of reflection means impulsive behavior unduly influenced by desire and circumstances of the moment.

Buddha said, speaking of the value

of thoughtful reflection on one's behavior:

"As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

"As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind."

Questions:

1. When is the best time to meet a temptation?
2. Should a boy have to decide whether it is wrong to steal in the moment of being tempted to steal? Why not?
3. Apply the value of knowledge and reflection to Advanced Senior Lesson, 14, "Your Courtship," 1943.

C. Selfishness—the immediacy and primacy of egocentric desires and the "toughness" and rigidity of habits formed to satisfy them.

We are by nature quite self-seeking. An infant begins life by crying for air, and continues to use every device and means available through which he can satisfy his own wants and desires. Reflection on the rights of others, thoughtfulness, altruism, and co-operation are things he must learn. Self-preservation comes more naturally to him. It is also easier for most adults to place their own desires ahead of those of others. It is easier to judge others by ourselves, than to think ourselves into the position of others.

A classic example of selfishness and immoral thoughtlessness is found in the story of David and Uriah the Hittite. (Read II Samuel, chaps. 11 and 12:1-13 and Psalm 51.)

Note:

1. David's blindness to the rights of others.
2. How one selfish act leads to another.
3. David's ability to recognize his sin when committed by someone else.
4. David's moral thoughtfulness after the wrong had been done.

We seldom admit our selfishness and thoughtlessness. Whenever we permit selfish desires to compel us to act, we justify ourselves. This process is called self-deceit or rationalization. It is our technique of wrong-doing, of continuous moral thoughtlessness. It is explained and illustrated in the following sources:

1. James, William, *Principles of Psychology*.
2. Cabot, R. C., *Meaning of Right and Wrong*, Chaps. VII and VIII.
3. Bennion, L. L., *Religion of the Latter-day Saints*, pp. 105, 106.

4. The literary prophets of Israel: Amos, Hosea, Micah, Isaiah, and Jeremiah refer to the self-deception of their people frequently.

(If you have time, you can develop this theme profitably.)

III. Ways of Developing Moral Thoughtfulness

Question: How can we develop moral thoughtfulness?

- A. Call for assigned report
- B. Learn and reflect upon the right

Other things being equal, the person who knows the right; who has sound reasons to live up to certain ideals and principles; who has reflected upon these ideals before they come into a clash with thoughtless ways or selfish desires, will be most likely to act thoughtfully. To have clarified the right before the hour of temptation is one way to be fortified against evil.

- C. Train ourselves to think (or imagine) in the position of others

1. Christ's sayings:

"Love thy neighbor as thyself."

"Whatsoever ye would that men should do unto you, do ye even so unto them."

"Blessed are the merciful."

"Judge not, that ye be not judged."

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—The Parables of the Good Samaritan and the Prodigal Son.

2. Kant's statement—

One of the famous moral teachings of the great philosopher Kant is in accord with Jesus' teaching: He said that we should never treat a person as a means to an end, but always as an end in himself.

a. What did Kant mean?

b. Illustrate how people are used as means to an end: (1) among friends; (2) in the family; (3) in politics; (4) in industry; (5) in Church work.

c. Illustrate how you would treat people as ends in themselves in these same relationships.

- D. Lose ourselves in the service of others

Moral thoughtfulness grows out of experience as well as thinking. Jesus asked us to lose ourselves for His sake and the Gospel's. He es-

established a Church in which we can serve one another effectively. Selfishness is overcome by the practice of unselfishness. Thoughtlessness is eliminated by experiences in thoughtfulness. Moral thoughtfulness, in its highest and noblest form, is developed by those who show mercy and love, and who sacrifice themselves for others.

IV. Opportunities to Express Moral Thoughtfulness in and through the Sunday School

- A. Develop clear-cut, vivid pictures of the consequences of good and evil behavior in the lives of those who act and those who are influenced by such acts.

Our Scriptures and literature are replete with such illustrations. Let them speak for themselves. Do not moralize and preach, but be impressive. Vividly illustrated examples of moral thoughtlessness and thoughtfulness will fortify our youth for the difficult days ahead.

- B. Treat each child as a sacred personality—as an end in himself.

1. Recognize that he has needs and desires in common with all men. What are some of these? (Review Faculty Meeting Lesson for November, 1942.)
2. Recognize that each child is an individual, differing from all others. Wherein may a child differ from everyone else? (e.g. No two children, even in the same family, have either the same heredity or environment.)

- C. Give encouragement and trust to all children—Look at a child for what he may become, as Jesus must have done when He chose Peter and others to feed His sheep.

1. How would you handle the energetic, disturbing child? May his restlessness not be perhaps evi-

dence of superior potential ability and drive?

- D. Avoid sarcasm, "bawling out" (humiliation) and blame when students are already struggling to regain self-respect. (Cabot, op. cit., pp. 360-363—is an excellent reference on this theme.)

- E. Distinguish between the act and the doer of the act—between the offense and the offender.

1. Illustrate wherein God and Christ do. (John 8:1-8; Doc. and Cov. 1:31, 32.)

- F. Be considerate of the Work of Each Faculty Member

Develop a free discussion among the Faculty in which suggestions can be given to promote moral thoughtfulness—e.g.

1. How can teachers show thoughtfulness towards members of the superintendency?
2. How can members of the superintendency best express thoughtfulness towards the teachers?
3. How can all assist (a) the Song leader; (b) the secretary; (c) the librarian; (d) the custodian?

Cross References:

(All from 1943 lessons)

Kindergarten and Primary—Lessons 22 to 26 (concrete, practical)

Second Intermediate—Lessons 3 and 45

Juniors—Lesson 27 (also, indirectly 2, 20, 28, 32).

Advanced Juniors—Lesson 14

Advanced Senior—Lessons 5, 14, 39

Gospel Message—Lesson 42

Gospel Doctrine—Topic: "Importance of Good Character"

Assignments for February:

Short talks on:

1. The nature of moral freedom
2. How freedom is developed

O, do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks*.

Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christenson, J. Holman Waters

Subject: GOSPEL STANDARDS

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

COURSE OF STUDY FOR THE YEAR 1943 For January 3, 1943

Study carefully the outline of the lessons to be taken up during the year, found in the opening pages of the Manual. In order to understand thoroughly the intent of this year's course it would be well to explain in class the contents of the "Introduction" to the Manual.

UNIT I MAN'S RELATIONSHIP TO GOD

THE TRUE GOSPEL OF JESUS CHRIST

Lesson 1. For January 10, 1943

Text:

Lesson 1 of the Manual.

Outline of Material:

- I. The meaning of the statement, we know the gospel is true
- II. Significance of visitation of Father and Son to Joseph Smith
 - a. Thousands have a testimony of the truthfulness of this visitation
 - b. The only case on record where Father and Son appeared together
 - c. Marks the beginning of the Fulness of Times
- III. Significance of visitation of other holy messengers
 - a. Conferring of Aaronic Priesthood
 - b. Conferring of Melchizedek Priesthood
- IV. Practical results of these and other visitations
 - a. Genuine and spurious compared
 - b. Burning testimony to the divinity of Jesus Christ as borne by Joseph Smith and Sidney Rigdon
 - c. The knowledge that we have the true gospel

Enrichment Material:

The teacher can find easily much relevant and inspiring material to supplement the discussion found in the Manual. We mention as especially pertinent to this lesson the following:

Durham, G. Homer, *Gospel Standards*, Chapters I and II, "Some Fundamentals of Mormonism"; and pages 290-293, "Three Questions"; Doctrine and Covenants, Sections 1 and 20 (First part); Talmage, James

E., *Jesus the Christ*, Chapter 2, "Pre-existence and Foreordination of Christ"; Chapter 41, "Personal Manifestations of God the Eternal Father and of His Son Jesus Christ in Modern Times"; III Nephi, Chapter 27; Pearl of Great Price, Extracts from the history of Joseph Smith, the Prophet.

KEEPING THE COMMANDMENTS

Lesson 2. For January 17, 1943

Text:

Lesson 2 of the Manual.

Outline of Material:

Stubbornness of Man

- a. Refuses to keep commandments
- b. In spite of his knowledge that
 1. Keeping commandments brings happiness
 2. Failure to keep them brings disaster
- II. Nature of commandments of God
 - a. Not arbitrary impositions
 - b. They are real opportunities
 - c. Is our disposition toward keeping commandments right?

Lesson Development:

The "Outline of Material" constitutes a good pattern to follow in developing a positive attitude toward keeping the Lord's commandments. It should be brought out that our attitude is all-important in this matter. Once an appreciative attitude is established toward "doing our duty" details will take care of themselves.

Additional Reading:

From President Grant's sermon given during the April Conference of 1898, we reproduce the following:

"I regret exceedingly that from my earliest recollections I have had to listen to the servants of the Lord pleading, with very little success, with the people to live their religion. My own counsel and advice to the Latter-day Saints have been to do their duties towards God and to keep the commandments that He has given them. Notwithstanding the brethren have labored hard to teach the Saints their duties, and have frequently repeated the commandments of the Lord unto this people, many of them have not yet learned the necessity of performing their duties. I believe if I were to call for those people here today who have been taught and believe all the revelations contained in the book of Doctrine

and Covenants to be the inspired words of God, nearly all who are in this congregation would raise their hands and say they knew these things to be true. But if I were to call for all those who had been absolutely honest with God in keeping His commandments, I am afraid a majority of the congregation would not raise their hands. If I were to ask for those who observed the Word of Wisdom, and who did not spend a part of their means for liquor and tobacco, and who paid an honest tithing to the Lord, one-half of those here today would, I am afraid, fail to lift up their hands. A great majority would answer that they had received their endowments in the temple of God, that they had entered into covenants with the Lord. They know the covenants they have made with our Heavenly Father, and how many are there who carry out these covenants that they have entered into? I have heard a great many people, in my time, pray unto the Lord for blessings. And they would dedicate their time and strength and all that they possessed for the onward advancement of the Kingdom of God. But when they are called upon to help the Church in a financial way they are very careful to keep their means hid from the Lord—they keep it for their own advancement. We are not ready and willing to keep the commandments of God, but we are ready and willing to carry out our own wishes. We do not ask what it is that is desired that we should do, but generally suit ourselves as to what we would like to do. Is this right? No, it is not. I feel that there is plenty of room for improvement, and we should improve."

Read also pages 210-217 in *Gospel Doctrine* by Joseph F. Smith.

PRAYER

Lesson 3. For January 24, 1943

Text:

Lesson 3 of the Manual.

Outline of Material:

- I. The spirit of prayer
 - a. Its nature
 - b. Instructions concerning prayer given by Jesus
- II. What to pray for
 - a. To express gratitude
 - b. To ask for forgiveness
 - c. For divine guidance and wisdom
 - d. For strength and determination to carry us through problems
- III. Prayer to be sincere
 - a. More than form
 - b. Our daily lives to be in harmony with our prayers
 - c. We must do all we can to bring about

the help asked for in prayer for ourselves or others

Enrichment Material:

It is recommended that the teacher read and study as many of the following enrichment materials as possible before leading the class through a discussion of prayer.

The "Lord's Prayer," Matthew 6:9-13; Luke 11:1-4; III Nephi 13:9-13. For a detailed study of the Lord's Prayer, read pages 238-242 of *Jesus the Christ* by James E. Talmage; the "Lord's High-Priestly Prayer," John 17; Psalms 51; Read II Samuel, Chapters 11 and 12 for the setting of this psalm of David; Doctrine and Covenants, Section 121. The historical setting for this prayer and prophecy can be read in Volume 3 of the *History of the Church* by Joseph Smith. Alma 34:17-29; Bennion, Lowell, *The Religion of the Latter-day Saints*, pp. 77-80; Brown, W. A., *The Life of Prayer in a World of Sciences*, Scribners, 1927; Fosdick, H. E., *The Meaning of Prayer*, Associated Press, 1915; Glade, Earl J., "A Suggestion on How to Pray in Public," in *The Instructor* for September, 1942, p. 490; Smith, Joseph F., *Gospel Doctrine*, pp. 218-224; Talmage, James E., *Jesus the Christ*, pp. 434-436.

TESTIMONY

Lessons 4 and 5. For January 31, 1943 and February 7, 1943

Text:

Lesson 4 of the Manual; Doctrine and Covenants, 93:1-40.

Outline of Material:

- I. Can mortal man know God?
 - a. How does man come to know anything?
 - b. In what way is knowing God different?
- II. Knowledge of God not essentially different from our knowledge in other fields

In all fields of daily life we act in faith where knowledge is incomplete
- III. How to obtain a testimony
 - a. Study of physical universe
 - b. Reason out our observations
 - c. Worship in faith
 - d. Live all the commandments of God
- IV. Verification of our testimony
 - a. Through results it brings
 - b. Impossible for unbeliever

Lesson Development:

1. Assign to the whole class some time before this lesson is discussed the careful reading of the first 40 verses of the 93rd Section of the Doctrine and Covenants, in addition to Lesson 4 of the Manual.
2. Discuss with the class the nature of the

(Please turn to page 627)



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson,
Archibald F. Bennett, Junius R. Tribe

Subject: BIRTHRIGHT BLESSINGS
Available To All Members Over 18 Years Of Age

LESSONS FOR JANUARY, 1943 PROMOTIONS AND GENERAL PREVIEW

For January 3, 1943

Promotions:

Members who have completed the two years' course in the Gospel Message Class, and members of the Gospel Doctrine department, are invited on this Sunday to attend the Genealogical Training Class.

These lessons will be of a popular nature to appeal to Latter-day Saints intent on knowing more of their ancestral background and present opportunities and responsibilities. It is hoped that every young person passing through various grades of the Sunday School will thus have the advantage of this training.

General Preview:

"Birthright Blessings" is the first part of a two year course. It seeks, first of all, to acquaint the student with facts of vital interest to himself. From revelation, authoritative doctrinal teachings and patriarchal blessings he will learn more about himself—that he is a spirit child of God, born of the chosen lineage of Israel and Abraham, through generations of noble men and women, and because of this inheritance great blessings will be his if he proves faithful. He will learn to appreciate more than ever before his own father and mother.

His forefathers bore a noble part in all the great events of history. They loved truth and freedom and for these priceless blessings they made notable sacrifices, sometimes of all that was dear to them and even life itself. They were converts, missionaries, colonizers, temple workers, frontiersmen, heroically braving every hardship and danger in the life before them. Many took an honorable part in the wars for religious and political freedom, both on this and other lands—many others died as martyrs for their faith.

Based upon the Lord's own declarations of the Israelitish origin of Latter-day Saints, an effort will be made to show that there is more substantial, prophetic, historical, genealogical, archaeological and legendary evi-

dence to support the revealed statement that we are actually "the children of Israel and of the seed of Abraham."

The latter part of the course seeks to make proper application of this fact by emphasizing that with these marvelous blessings we inherit also mighty responsibilities in a world of turmoil.

OUR LINEAGE AND MISSION

Lesson 1. For January 10, 1943

References:

Read Lesson 1 of *Birthright Blessings*. Also *Gospel Themes*, by Elder Orson F. Whitney, pp. 141-167; *Discourses of Brigham Young*, pp. 489, 493, 615, 616.

Problem:

- a. *What blessings come to the Latter-day Saint because of his chosen lineage?*
- b. *What is his threefold mission?*

Study Helps:

- I. Chosen Spirits Reserved for Special Missions
 - a. To establish the Kingdom of God on earth
 - b. To utilize the Holy Priesthood for the common good
 - c. Our favored lineage
 - d. Eternal life our aim
- II. Children of the Covenant
 - a. Noblest spirits appointed to be born of the House of Israel
 - b. Faithful men of old won blessings for their posterity
 - c. We are heirs to the promises made to the fathers
 - d. Our conduct should be worthy of our birthright
- III. Through Us and Our Lineage
 - a. The message of Sec. 86
 - b. We must preserve past blessings
 - c. We must pass them on unimpaired to the future

Study Helps:

1. Make a collection of scriptural passages which throw light on the lineage of Latter-day Saints.

2. Does the Lord place emphasis on the importance of heredity?

THE WORD OF THE LORD

Lesson 2. For January 17, 1943

References:

Birthright Blessings, Lesson 2; Moses, Chap. 8; Abraham, Chap. 1; 2:1-11; Doc. & Cov. 107:1-5; 39-57.

Problem:

What has the Lord said about the blessing that is ours of bearing the Priesthood?

Topical Outline:

- I. A Race Deprived of the Priesthood
 - a. Pharaoh of that lineage
 - b. His righteous life
 - c. What he desired most
 - d. His descent from Ham and Noah
 - e. Why he was denied the Priesthood
- II. A Right Which Came Through the Fathers
 - a. Abraham entitled to the Priesthood
 - b. By right of birth
 - c. Through faithful life
- III. Chosen before the Word was Formed
 - a. Abraham one of the faithful spirits
 - b. Chosen for a special mission
 - c. In life he was equally faithful
 - d. The Lord pronounced blessings upon his posterity
 - e. Latter-day Saints are of that favored lineage

Study Helps:

1. What is meant by the declaration in Doc. & Cov., Sec. 2, that Elijah should "plant in the hearts of the children the promises made to the fathers"?
2. Name others who were chosen for special missions in life.
3. Do you think you were selected in the pre-existence for a special mission? Quote the Prophet's word on this subject.

HONORABLE PARENTS

Lesson 3. For January 24, 1943

References:

Birthright blessings, Lesson 3; *Power From on High*, pp. 57-60; *Utah Genealogical & Historical Magazine*, Vol. 21, pp. 1-4.

Problem:

What do Patriarchal Blessings make known regarding our lineage?

Topical Outline:

- I. The Authority and Calling of a Patri-

arch

- a. To bestow patriarchal blessings
- b. To declare the lineage of recipients
- c. To make promises unto them in the name of the Lord
- d. To comfort in sorrow and trouble
- e. To give inspiration and encouragement

II. Of the Lineage of Israel

- a. The patriarch names the tribe of Israel from which the person blessed is lineally descended
- b. Most Church members are declared to be of Ephraim but other tribes are also represented in the Church
- c. The first presiding patriarch—Joseph Smith, Sr.—was very definite in his pronouncement on Israelitish origin

III. The Sanctity of Patriarchal Blessings

- a. They are *personal* to be read and pondered by the recipient
- b. They ought not to be made public property
- c. They make known one's mission in life
- d. They emphasize the worthiness of our progenitors

LOVERS OF TRUTH

Lesson 4. For January 31, 1943

Reference:

Birthright Blessings, Lesson 4.

Problem:

What blessings were earned by our parents and grandparents who, like Abraham, proved faithful and true in all tests of life?

Topical Outline:

- I. The Inspiration of Noble Ancestors
 - a. An aid to higher achievement
 - b. An incentive to emulate their example and "play the game"
- II. The Courage of Mormon Converts
 - a. Church membership meant bitter persecution
 - b. The story of Mary Graham

Study Helps:

1. Does the Savior expect his followers to make sacrifices for the truth? Quote passages from his teachings to substantiate your belief.
2. Discuss the application of the quotation from James Hamilton at the beginning of the lesson.
3. What is the unanimous testimony of the faithful Latter-day Saints as to whether sacrifices they made have been worth while.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton,
William E. Berrett, Joseph Christenson

Subject: **TEACHING THE GOSPEL TO OTHERS**
For Young Men and Women 19 and 20 Years of Age

LESSONS FOR JANUARY, 1943

INTRODUCTION

For January 3, 1943

This class period should be used to accomplish three things:

1. Introduce the incoming class members to those who are already members.
2. Organize class officers and an enlistment committee.
3. Present a preview of the year's work.

During the year 1942 the doctrines and practices of the Church have been studied with a view to bring the student to a knowledge and love of the Gospel. During 1943 the class time will be devoted to the problem of teaching the Gospel to others at home and in the mission field, with special emphasis upon the latter. Hence the work will devolve largely upon the individual class member who will express himself frequently before the group in explaining principles of the gospel. While much of the gospel will be learned during the preparation and presentation of talks and panel discussions, etc., yet the purpose of the course is not primarily the acquiring of more knowledge of the gospel but rather to aid and encourage young people to explain the gospel principles with which they are familiar to other people. The Manual to be used has been written as a guide to those who would successfully attract the outsider to the gospel. It should be in the hands of each student and immediate steps should be taken to procure such manuals if they have not already been obtained.

In general, manuals best serve their purpose if retained in the classroom and distributed at the opening of each class hour. Students should sign for manuals when taken home for use in preparing special assignments. Students who have paid for a manual will of course, be allowed to retain a copy at the end of the year.

Class officers should include a librarian who would be given direct charge of the manuals and such other library books as might be accumulated by the class for use during the year.

The class instructor will act principally as the director of activities. Above all he must not use the class time for extended lectures

interesting as they might be. It is not a question of class interest but a question of individual ability to explain the gospel to a group. If individual ability to do this is not developed the objective of this course will not be reached. A teacher who loves to lecture and does lecture well, must not allow this fact to cause him to turn the class into a lecture course. If he cannot teach in any other way he should ask to be assigned to another department of the Sunday School.

Great care should be taken to make assignments sufficiently in advance to insure adequate preparation on the part of the students. *The Instructor* is invaluable as a guide and time saver.

The classroom should be provided with adequate blackboard space as a blackboard will be required rather constantly. If no blackboard is now available steps should be immediately taken to purchase or to make one.

Usually two class periods will be devoted to each subject so as to provide adequate time for careful assignments and for student expression. The first class period can be devoted to the discussion of how to proceed in appealing to various people, the second to an actual application by the students.

WHAT MORMONISM HAS TO OFFER PROTESTANTS

Lesson 1. For January 10, 1943

Text:

The Gospel Message (Dept. Manual) Part II, Chapter I, "What Mormonism has to offer Protestant Fundamentalists."

Objective:

To lead students into the practice of making an intelligent approach in teaching Mormonism to people of Protestant faith.

Suggested Procedure:

Step 1. Stimulate interest in the question of how to introduce Mormonism to members of Protestant denominations. An awakened interest is necessary before any successful class period may be had. As soon as interest is aroused have the students take step number two—read the manual material to find answers to the problems which have been

raised. The questions and problems used to arouse general class interest and the beginning of the period should be sufficiently difficult as to require further information on the part of the students before they can fully answer them. At the same time the questions should be such that the answers can be found by reading the reference material. At this stage the teacher should not answer the questions himself or seek complete answers from the students, as we will return to the questions during step number three.

The following are suggested methods for arousing interest in this problem:

A. The Question Approach

1. What beliefs do Latter-day Saints have in common with the Baptists, Methodists, Episcopalians, and other Protestants?
2. What is meant by Fundamentalists? Modernists?
3. What was the origin of the Protestant movement?
4. What are the essential differences between L. D. S. doctrine and that of Protestant Fundamentalists?
5. What can Mormonism contribute to members of Protestant churches?

B. The Story Problem Approach

In the year 1840 Wilford Woodruff converted nearly 1800 people in England to the Church. These converts had been principally members of the "United Brethren," a Protestant church.

Why were these conversions so easily made? What beliefs did the United Brethren have in common with Wilford Woodruff? What did Mormonism offer them?

Step 2. Have students read silently in class the material found in the text with the previous questions and problems in mind. While this is being done the teacher should outline on the blackboard the manual material being read.

Step 3. Return to the unanswered questions for further discussion. After such discussion have the class list on the blackboard Christian beliefs on which Mormons and Protestant Fundamentalists agree. Make another list of contributions which Mormonism may make to an understanding of Jesus Christ and His Church.

Assignments:

Step 4. Make careful assignments for next Sunday. The next class period will be devoted to an application of the knowledge gained this week. It is suggested that from four to six students be selected to act as missionaries. The remainder of the class will represent Protestant Fundamentalists. These student missionaries may hold a hall meeting or a

cottage meeting during which the message of Mormonism should be favorably presented to the listeners. The meeting should be conducted exactly as it might be carried on in the mission field with song (one or two stanzas), prayer, speakers, open discussion, closing song (one stanza) and closing prayer. The following are suggested outlines for missionary talks. All or part may be followed. Good talks are carefully thought out and students should be encouraged to make outlines and talk from them.

The following outlines may be helpful in showing students what type of talks may be appropriate for this purpose and how a theme can be developed. Students may desire to follow these in preparing their own talks.

Missionary Approaches to the Protestant Fundamentalists:

Talk I. The Question of Authority From God

A. The nature and necessity of authority

1. Authority to act for another in the business world (agency)
 - a. How such authority is acquired
 - (1) the call
 - (2) the acceptance
 - (3) the public acknowledgment of the relationship
 - b. How such authority may be lost
2. Authority to act for another in the Political world
 - a. How acquired
 - b. How used
 - c. How it may be rescinded

B. Authority to act in the name of God

1. Need of such authority
2. The authority of Christ to act in the name of His Father
3. Authority (Priesthood) in the primitive Church. (Consult a ready reference for scriptural citations.)

C. Test of authority

1. The assurance Jesus gave to his followers "These signs shall follow them that believe, etc." (Mark 16:15-18; Doc. and Cov. 84:64-72.)
2. The righteousness of acts really done with authority
3. Continued revelation

D. The authority of Joseph Smith

1. How obtained
2. How used
3. The signs of authority which have followed (spiritual gifts)

References:

Talmage, *Articles of Faith*; Widtsoe, *A Rational Theology*, pp. 89-121; Doc. and Cov. 84:19-21, 64-72; *History of the Church*. Vol. 1, pp. 39-41.

Talk II. Ordinances**A. Baptism**

1. Baptism in the early Christian church
 - a. Necessity for
 - b. Purpose of
 - c. Method used
 - d. Authority to perform
2. Changes which took place in the Catholic ordinances of baptism
 - a. Purpose altered
 - b. Authority corrupted
 - c. Mode changed
3. Divergent Protestant Views
4. Restoration of the Ordinance by its author, Jesus Christ
 - a. Story of the Restoration
 - b. Method used in baptism
 - c. Purpose of baptism

B. The Sacrament of the Lord's Supper

1. The Sacrament in the early Christian church
 - a. Form and method of administering
 - b. Purpose of
 - c. Prayer used
2. Changes which occurred after the death of the apostles
 - a. Method followed
 - b. Purpose of
 - c. Prayers used
3. Divergence of views in Protestant churches
4. The restoration of this ordinance
 - a. By American scriptures (Ref. Book of Mormon, Nephi 17, 18; Moroni 3, 4; Doc. and Cov. 20:75-79.)
 - b. By direct revelation and ordination

C. Purposes of the ordinance (study words of prayers carefully). References: Talmage, *The Great Apostasy, Articles of Faith*; Howell, *Do Men Believe What Their Churches Prescribe?***References:**

Book of Mormon, Book of Nephi II, Moroni 8; Doctrine and Covenants 20:72-74.

Talk III. Organization of the Church**Note:**

Most Protestants do not believe that Christ organized a Church as such, hence in approaching them upon this subject the way must be carefully laid out with New Testament references to each church organization. It must be recognized by the missionary that the church organization cannot be completely reconstructed from these meager Bible passages. The restored church organization casts great light upon those same Bible passages so that the observer comparing the L. D. S. organization with what is known of the early organization realizes the consistency of the one to the other.

A. The organization of the Primitive Church

1. Authority to perform ordinances
 2. The calling of the Twelve and the Seventy
 3. The bishops
 4. Other officers
 5. Paul's recognition of the necessity for authority
- B. The organization of the Restored Church**
1. Authority restored
 2. Offices and callings
 3. Claims of Joseph Smith to a divine restoration of church organization

References:

Parley P. Pratt, *Voice of Warning*, Chapter 3; Talmage's *Articles of Faith*. Ready Reference.

Talk IV. New Evidences That Jesus Is the Christ, the Son of the Living God**A. The Book of Mormon**

1. What the Book of Mormon is
2. Its message (see Moroni's words on the fly leaf)
3. The strength of this evidence

B. The great vision to the boy Joseph

1. The Reality of Christ
2. Relationship to the Father

C. Later appearances

1. To Joseph Smith and Oliver Cowdery (Doc. and Cov., Sec. 110)
2. Joseph Smith and Sidney Rigdon (Doc. and Cov., Sec. 20:24)

D. Latter-day Testimony**References:**

Talmage, *Articles of Faith; History of the Church*, Vol. 1, pp. 9ff.

WHAT MORMONISM HAS TO OFFER PROTESTANTS—(Continued)**Lesson 2. For January 17, 1943**

This class period should be devoted entirely to the student talks and conversations for which we made assignments a week ago. The appointed missionaries should take charge from the beginning. By no means should the teacher deprive the class members of this opportunity for activity, but should take a back seat until the meeting is concluded. The meeting should be carefully timed so as to allow 5 minutes for the teacher to comment on its effectiveness and to make further assignments.

Assignments:

Next week the question of teaching the gospel to Protestants who are termed "Modernists" will be discussed.

1. Assign one student to summarize the religious philosophy of the Fundamentalists.
2. Assign one student to report on what is meant by a "Modernist."

3. Assign one student to talk two minutes on the subject, "The most interesting things about Mormonism to a non-member."

INTRODUCING THE RESTORED GOSPEL TO PROTESTANT MODERNISTS

Lesson 3. For January 24, 1943

Text:

The Gospel Message, Part II, chapter 2.

Objective:

To enable students to intelligently discuss Mormonism with Protestants who have adopted a religious attitude called "modernist."

Suggested Procedure:

Step 1. Have the student reports previously assigned on "Fundamentalists" and "Modernists" given before the class.

Step 2. Stimulate interest in the problem of teaching the gospel to Protestant modernists. The following methods for doing this is suggestive:

A. The Question Approach

Such questions as the following will bring the problem into the clear:

1. If an individual looks upon Christ as a great teacher and not necessarily as the Son of God, what would there be to Mormonism to interest him?
2. Would the relating of the "first vision" of Joseph Smith be a good approach to an individual who does not believe in direct revelation?
3. What beliefs do Latter-day Saints and "Modernists" have in common?
4. What in Mormonism appeals to a Modernist? (Do not expect full answers at this time.)

The Research Period:

Step 3. Have the students search the Manual for information which will serve as a basis for answering the above questions. While students are reading silently the class instructor might outline on the blackboard some of the views of the "Modernist." (Consult an encyclopedia as well as the text.)

Step 4. Have student give a report on the previously assigned topic—"The most interesting things about Mormonism to a non-Mormon."

Step 5. Return to any unanswered questions for further discussion.

Step 6. List on the blackboard, with student help, the beliefs which are common to the modernists and to Latter-day Saints. List also contributions which the Latter-day Saints might make to the Modernist.

The Assignments:

Step 7. Make careful assignments for the next class hour which will be devoted to the same subject. It is suggested that a cottage meeting of an informal type be held. Four to six members of the class, appointed as missionaries will be in charge. The remainder of the class are to act as Christians who are Modernist in point of view. Modernists are primarily interested in the good a religion does here and not in the future, its accomplishments rather than its doctrines and beliefs. Questions asked by the class and answered by those acting as missionaries should be confined to the following areas:

1. Mormon settlement of the West.
2. Mormon community life.
3. Mormon educational system.
4. The Mormon program for leadership development.
5. Recreation in the Church.
6. The Church Welfare Program.
7. The Mormon missionary system.

Note:

In the informal cottage meeting no set speeches are given, but each of the missionaries might be assigned to answer questions asked concerning a particular Church activity.

INTRODUCING THE RESTORED GOSPEL TO PROTESTANT MODERNISTS

(Continued)

Lesson 4. For January 31, 1943

The period should be turned over to student previously appointed for a cottage meeting or other informal discussion. The group will represent Latter-day Saints attempting to interest "Modernists" in the Church of Jesus Christ of Latter-day Saints.

The teacher should reserve a few minutes at the close of the hour for comments and to make further assignments.

Suggested Assignments:

The next class hour will be devoted to the problem of teaching Mormonism to people of Catholic faith.

1. Assign one member to report upon the number of Catholics in your Community, State, and Nation.
2. Assign a committee to interview one or more people of Catholic faith to ascertain what wholesome things such individuals may have observed about Mormonism. List them.
3. Ask the entire class membership to reflect on the problem of how to interest their Catholic neighbors in the Church of Jesus Christ of Latter-day Saints.



Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;
Earl J. Glade, Joseph K. Nicholes

Subject: NEW FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR JANUARY, 1943

GENERAL PREVIEW OF THE COURSE

For January 3, 1943

Introduction:

Your Students: Young men and women of 17 and 18 years are beginning to think for themselves. Their schooling has encouraged them to seek reasons for the things they believe and do. They are coming face to face with the question of choosing a life's work, a life's companion, and of living in a very real world of evil as well as of good things.

Youth is energetic, active, courageous and eager to conquer and to pioneer. Yet it is lacking in the experience and judgment necessary to guide it in diverse and intriguing paths of conduct.

The Course of Study:

The subject for this year's study: *Religious Frontiers and Problems of Latter-day Saint Youth*, is particularly appropriate for L. D. S. young people of this age. As the title suggests, our course of study is contemporary and forward looking. Our religion is made to apply to the frontiers of life—to that which lies immediately ahead for youth. Religion is treated as a practical and dynamic means of facing life and of solving its problems well today and tomorrow.

The Teacher's Opportunity:

Young people are lacking in experience and judgment. They need the wise guidance of an older teacher and friend. Yes, they need the companionship of sincere, genuine, sanely optimistic teachers who have faith in and a love for the Gospel of Jesus Christ and for young people.

Get Acquainted:

This first day of the New Year, take a few minutes to get acquainted. Have those present introduce themselves. If there are any newcomers to the Ward, ask them a few questions about themselves. Create a warm friendly, and sincerely enthusiastic spirit this first Sunday and everyone thereafter.

Preview of Course:

I. Old Frontiers:

Begin the class by reminding those present that the Mormons are known as pioneers. The word "pioneer" symbolizes the spirit and strength of our people. In the past we have been frontiersmen, forward-looking conquerors of new frontiers.

Go to the blackboard, chalk in hand, and ask the class to name the frontiers Mormons crossed in the past. The class may name such physical frontiers as: (1) New York State, (2) Kirtland, Ohio, (3) Missouri (4) Illinois, (5) The West, including not only Utah, but Arizona, Southern Idaho, California, Old Mexico, and Canada. List these on the board.

Then ask, were there other frontiers? A suggestion from you will lead to the naming of other frontiers, more social and spiritual: (1) Our missionary system, launched to convert the world; (2) The Gathering; (3) Building Zion—both cities and a righteous people; (4) Building temples to reach into eternity; (5) Overcoming want and suffering through the Law of Consecration, tithing, fast-offering, Relief Society, Church Welfare Plan.

II. New Frontiers:

The Mormons of 100 years ago faced physical hardships, persecution, prejudice, and hate and conquered. They were highly successful in establishing the Gospel and Church of Jesus Christ. Theirs was the will to succeed. The Gospel bore good fruit in their lives.

With this discussion and point of view as background, ask the class these questions:

1. Is the Gospel still a pioneering force in your life today?
2. Are you faced with frontiers and problems which the Gospel and Church can help you cross and solve satisfactorily?
3. Name some frontiers which you face today.

The class may be in response to this last request, name such things as: (1) Temptations not to live the good life; (2) War; (3) A secular, irreligious age; (4) The problem

of finding a satisfactory philosophy of life.

III. Outline of Course:

Conclude the lesson by giving the class a sampling of the lessons to come. Indicate wherein they will be dealing with religion and its application to every-day life. Stress the practicality of Mormonism and its adaptability to the changing conditions of life. Challenge the class to test its applicability in their lives now and in the immediate future.

References:

Manual: "General Preview of the Course"; M Men-Gleaner Manual 1939-1940, chapters 19 and 20; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 285-299; Evans, John Henry, Charles Coulson Rich, *Pioneer Builder of the West*, chapters 9 and 10, give an interesting picture of Brigham Young's idea of the frontier. The whole book is an excellent illustration of the pioneering influence of Mormonism in the life of a Mormon of the first generation; Song: "Come, Come Ye Saints" (Read the words)

Assignments for Next Sunday:

Ask a boy and a girl to each talk five minutes to the same subject: "My idea of the Good Life."

UNIT I

FUNDAMENTAL ASPECTS OF MORMONISM AND THE GOOD LIFE

Lesson 1. For January 10, 1943

Objective:

To help students formulate a working idea of the good life—a life that will mean increasing growth and abiding joy and satisfaction.

Method of Lesson Development:

The nature of the good life and how it may be achieved is the subject matter for the entire year as well as for this lesson. Ensuing lessons will go into details.

I. Student Reports.

Begin the class by hearing the two previously assigned talks on: "My idea of the Good Life." Let members of the class discuss these views and add their own.

II. Blackboard Talk.

Go to the board, chalk in hand, and write at the top: *Characteristics of the Good Life*. Get the students to help you reduce the discussion to a few major and salient adjectives

or phrases descriptive of the Good Life. If you deem it wise, take time out to have the class read quotations in the Manual, pages 4 and 5, as stimulation to their own thinking.

You may get such descriptions as:

1. Joy-bringing (lasting joy).
2. Growing, increasing, progressive.
3. Based on the Gospel.
4. Becoming more Christ-like or God-like.

III. Things Which Contribute to the Good Life.

To follow, or if you choose, take the place of II (above), head the blackboard as follows:

(+) Things Which Make Life Good

1. Health
2. Economic security
3. Achievement

(—) Things Which Destroy Life

1. Ill health
2. Poverty
3. Failure

Invite the class, from their own experience to date, to name for the left hand column all the things which bring lasting joy and satisfaction. Then ask them to name all the things which destroy the joy and worthwhileness of life. List these in the right hand column. When the students have finished, the teacher may supplement from his experience and observation.

When you are through with your summary, ask these questions:

1. Does Mormonism tend to promote these joy-bringing activities and conditions of life?
2. Does it and could it help you to eliminate these life-destroying things in the right-hand column? As the year progresses, we shall see what the relationship of Mormonism is to things good and evil in life.

References:

Scripture: (II Nephi 2:24; John 10:10; Moses 1:39; Matthew 5:48) and Doctrine and Covenants 93:11-20; I John 3:1-11; Widtsoe, *Program of the Church*, Chapter II; Evans, *Joseph Smith, An American Prophet*, pp. 288-297; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 53-54.

Assignments:

Ask four students to prepare short talks on the following subjects:

1. Health-destroying things in life today.

2. A Proposed Program (outline) of Healthful Living today.

3. The Contributions of Mormonism to Physical Health (On the basis of a careful reading of Doctrine and Covenants 89 and 88:124).

4. How the prediction in Doctrine and Covenants 89:4 is fulfilled in contemporary advertising (Illustrated with Liquor and Tobacco ads).

MORMONISM AND PHYSICAL WELFARE

Lesson 2. For January 17, 1943

Objective:

To reveal wherein true Latter-day Saint living means a healthful, joy-bringing life.

Method of Lesson Development:

The theme of this lesson—the Word of Wisdom—has been heard a great deal by class members. They may be weary of it. To create interest and to be inspiring we must treat the subject differently, and have some fresh material to bring to the discussion. Let us be sure that our subject matter is enlightening and significant.

I. The Importance of Health.

Health is appreciated most by those who haven't got it, or by those who have recovered it. Most of us go along, taking our health for granted. Often we abuse our health terribly. As long as we are young, like a new car, we can stand considerable abuse. Later on the price is paid.

1. What are the values of good health to an individual?

2. Do present world conditions make good health especially valuable and needed? Illustrate.

II. Healthful Living.

Have the two students present their assigned talks on: (1) Health-destroying things in life today, (2) a proposed program of healthful living for a person today.

Using the blackboard summarize quickly in two columns, (1) Health-destroying things and (2) Health-building things. The aim of the discussion up to this point has been to stress the importance of health in life and to agree upon the essentials of healthful living. Not a word has been said yet about religion or the Word of Wisdom.

III. Mormonism and Health.

Does our religion contribute to healthful living? Our third speaker answers this question. In this talk and the discussion which

will ensue the following important considerations should be emphasized:

a. The Word of Wisdom safeguards us from: the harmful effects of alcohol and tobacco. Be specific and factual: see Dr. Oakes' article in *Deseret News*, May 30, 1936; Gene Tunney, *Reader's Digest*, December, 1941, and *Improvement Era*, January, 1942; Dr. Raymond Pearl of John Hopkins on Tobacco and Longevity in *Science*, Vol. 87 (1938), pp. 216-217 or *Scientific Monthly*, Vol. 46, pp. 479-480, May, 1938. This last reference is especially factual and revealing.

b. The Word of Wisdom warns us against the deception employed by people who seek to enslave others for a profit. Have a report on and illustrations of Doctrine and Covenants 89:4.

c. The Word of Wisdom stress on eating fruits and herbs (including vegetables) in the season thereof and grains, especially wheat anticipated the greatest discoveries in nutrition of the twentieth century—vitamins. (Doctrine and Covenants 89:10, 11, 16, 17.)

d. To partake of all things with prudence (wisdom) and thanksgiving (verse 11) is especially pertinent advice to an age which is intemperate and which delights in excesses.

e. "Given for a principle," (verse 3)—The Word of Wisdom is not simply a listing of four things not good and a few things that are good for man. No, it is a principle of healthful living. It means that all things good for us should be enjoyed, and all things not good should not be used. The principle and spirit of the Word of Wisdom embrace the whole of living.

f. Just think, a youthful religion, less than three years old, whose adherents were pioneers and frontiersmen living on the fringes of civilization in America, puts forth a philosophy of healthful living with all the sanction religion can bring to it. That Mormonism from the beginning has been concerned with clean, healthful living is as inspiring as the specific details of the Word of Wisdom itself.

References:

Doctrine and Covenants 89 and 88:124; articles by Oakes, Pearl, and Tunney referred to above; Widtsoe and Widtsoe *The Word of Wisdom* (A Modern Interpretation); Reader's Guide under Tobacco, Alcohol, Vitamins will lead you to recent magazine articles of importance.

Assignment for Next Week:

A short review of Dr. Link's, *Return To Religion*, Macmillan Co., 1936, by a capable mature student.

MORMONISM AND MENTAL HEALTH

Lesson 3. For January 24, 1943

Objective:

To show how religious living develops and preserves mental health.

Method of Lesson Development:

This lesson divides itself into two parts: (1) The nature of mental health and (2) the contributions of our religion to mental health. It is doubtful if the second theme would mean much without having discussed the first.

I. The Nature of Mental Health.

- a. *When is a person in good mental health?* Name characteristics of his behavior. Compare the answers with the following items, which all mental hygienists and psychiatrists agree promote mental health:

1. Physical health.
2. Association with others, boys and girls.
3. The acceptance of life, and an honest and cheerful effort to face present conditions and improve them.
4. Activity—play, work, and study.
5. Purposeful living—life organized and unified around worthwhile tasks and goals.
6. Attitude of objectivity in regard to self—the habit of exaggerating neither one's shortcomings nor accomplishments.
7. The ability to sacrifice momentary pleasure for long-run happiness and satisfaction.

- b. *What things in life tend to destroy or impair mental health?* (Many will be opposites of the characteristics of good health.)

1. Fear.
2. Worry.
3. Marked sense of inferiority.
4. Sin—failing to conform to that which one believes to be right.
5. Rationalization or self-deceit—the habit of excusing ourselves when we fail to do right.
6. Sense of inferiority.
7. Pre-occupation with self.
8. Lack of purposes or goals outside of us, around which life can be unified.
9. Absence of worthwhile tasks.

II. Mormonism and Mental Health.

On the blackboard you should have two lists: (1) Characteristics of mental health and (2) Things which destroy mental health. Conclude the day's lesson by discussing the relationship of our religion to each of these lists. Some concrete illustrations will be helpful.

Questions:

1. Wherein does religion promote mental health?
2. Wherein does religion prevent the rise of these things which destroy mental health?

Following the answers of the class, have a report on Link's book, or quote from the Manual. Stress and illustrate the value of the following things in religion in maintaining mental health.

1. Service and love for others. (Mark 8:34-35 and Matthew 22:36-40.)
2. Faith—Quotations in Manual from La Rue and Bennett. (Hebrews 11, Alma 32.)
3. Unselfishness—which overcomes hate, greed, pride, conceit, and selfishness.
4. Right living and repentance—which avoids sin and much rationalization.
5. The practice of prayer and worship—gives one the strength of two, serenity, assurance, courage.
6. Church activity—makes friends, overcomes feelings of inferiority, allows for self-expression.
7. Purposeful living—religion makes life worth living and gives it meaning by explaining its purpose.
8. Successful living—every true Latter-day Saint can be successful in life as a whole. He can live the good life—serve, grow, and achieve.
9. Others.

References:

Burnham, W. H., *The Wholesome Personality*, D. Appleton Century, 1932, chapters VI and VII, is a classic reference on Mental Hygiene and very readable; Link, *The Return To Religion*, Macmillan Co., 1936, is interesting and practical; Lawton, George, "The Well Adjusted Person," *Journal of Adult Education*, October 1938, is good. M. I. A. Manual for Junior Girls, 1942-1943, "Today and Tomorrow," Lessons II and VI are practical.

Assignment:

Read the Story of Sir Wilfred Grenfell.

MORMONISM AND CHARACTER FORMATION

Lesson 4. For January 31, 1943

Objective:

To illustrate how devotion to Mormonism, to the Gospel and Church of Jesus Christ builds character.

Method of Lesson Development:

The late President Anthony W. Ivins was a noble character. His life was above reproach. It reflected honor on his Church and people. It was indeed the product of his devotion to our religion. It is highly fitting to build this lesson around the life of Anthony W. Ivins.

I. The Setting.

Relate to the class some of the things you know about President Ivins. Illustrate how he was regarded by both Mormons and Non-Mormons. Recount his accomplishments as attorney, rancher, legislator, colonizer, Church leader, business man, and sportsman.

II. The Explanation of His Character.

Have a student read the quotation from President Ivins in the lesson manual. Then ask the following questions:

1. Judging from his remarks, what were outstanding attributes of character possessed by President Ivins? (e.g., honesty, self-forgetfulness, loyalty, idealism, generosity, faith, courage.)

2. Which of these are a product in good part of religion? Illustrate.

III. Sir Wilfred Grenfell.

Another striking example of a good character is Sir Wilfred Grenfell, an English Doctor, who gave some fifty years of his life in the service of Christ in Labrador. If you can read his autobiography and retell parts of it, especially his conviction about following Christ, told in the last pages.

IV. Macbeth.

Read Shakespeare's Macbeth and retell the story as an illustration of the loss of good character through absence of religious living. Find a few good lines depicting his character to quote to the class.

V. Discussion of Questions.

At conclusion of Lesson 4 in Manual.

References:

About President Ivins: *Improvement Era*, 13:69-74; 22:269-271; 34:637-640, 672; 35:5-8; 37:644-648, and *Deseret News*, Church Sections, September 1934; *A Labrador Doctor*, Autobiography of Sir Wilfred Thomason Grenfell, Houghton Mifflin Co., N. Y.; Macbeth; Bennion, Milton, *Moral Teachings of the New Testament*, chapters VI and VII.

Advanced Assignments:

Talks on:

1. My ideals as a follower of Jesus Christ.
2. How we can demonstrate love in our actual life situations?

Gospel Doctrine (Continued from page 616.)

knowledge we claim to have in various fields of human endeavor.

3. Compare this knowledge with our knowledge of God. In this connection point out the difference between "knowing God" and merely knowing about God.

4. Enumerate, discuss, and point out the limitations of the four rather distinct ways in which we can expand our knowledge of God: study of the universe about us; reasoning on our observations; worshipping in faith; and revelation, direct or vicarious.

5. Add the caution that we must live all the commandments of God to be in a proper attitude to add to our testimony.

Enrichment Materials:

Bennion, Lowell, L., *The Religion of the Latter-day Saints*, "Ways of Knowing God," pp. 37-42; Berrett, William E., *Doctrines of the Restored Church*, Chapter V, "The Godhead," pp. 151-179; Durham, G. Homer, *Gospel Standards*, "The Spirit and the Letter," pp. 294-296; Smith, Joseph F., *Gospel Doctrine*, pp. 501-507; Talmage, James E., *The Articles of Faith*, pp. 28-38; 98-112; Talmage, James E., *Sunday Night Talks*, pp. 7-28; 29-50; 308-318; 510-519; Talmage, James E., *The Vitality of Mormonism*, Chapter 9, "The Holy Trinity," pp. 44-45.

FRIENDSHIP

A friendship that makes the least noise is very often the most useful, for which reason I should prefer a prudent friend to a zealous one.—Addison.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund, Antone K. Romney

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

INTRODUCTION

Purpose of the Course:

This is a brief course in the principles of the gospel. In writing the lessons, the author has always had in mind:

1. To help the young people to develop a better and clearer understanding of what we call "The Gospel Plan"; to understand the importance of each principle, and the relation of each principle to the whole. Like the bricks in a wall, each one has a specific place in the orderly arrangement of the Great Plan.

We should not assume that young people already know—not all adults have a clear vision of what it is all about. From the very beginning, teachers must clarify every lesson and establish the relationship of each principle to all the others.

2. To increase and insure faith in the Restored gospel and the authority of the Priesthood as it operates through the church and its various organizations. The success of this aim will depend very largely upon the thoroughness of understanding on the part of the members of the class.

3. To increase a desire on the part of young people to participate actively in the responsibilities of the Church organizations.

4. As a result of the foregoing, to stimulate clean living, and progressive attitudes in order to be worthy of all the blessings which the gospel offers those who live its teachings.

The Manual and Its Use:

There has been an attempt to present the principles in more or less a progress—in order; not that one principle is more important than another, but as a matter of emphasizing relationships, and, if possible, to help the students more clearly to understand what is involved in the gospel plan of salvation.

The lessons are short and can be read in a few minutes. Every student should read them in class. The lesson is the foundation upon which the teacher builds the superstructure. This will require careful reading and thorough preparation on the part of the teacher. Even *The Instructor* material can supply but a limited amount of help. The successful teacher must spend hours hunting, culling, and selecting supplemental and enrichment material to intensify interest.

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Teachers should familiarize themselves with the general plan and order of the lessons in the Manual before attempting to teach it—know the end from the beginning. Be sure to know where you are going before commencing the journey; otherwise you will be much like the tramp, "just on the way."

It is recommended that the manuals be purchased by the class so that each pupil may have access to one of them. The manuals should not be taken home by the pupils, but should remain in the care of the teacher or other responsible persons (a dependable student might have the responsibility of distributing, collecting, and caring for them) so that they can be passed out each Sunday morning for group supervised study. (Exceptions might be made in cases of special assignments requiring special permission.)

Sources of Material:

1. The Manual. As stated above, the Manual is the center around which the lessons revolve. In the search for helpful, supporting material it will be necessary to know some time ahead the theme of the lesson in order to select just what is needed.

2. *The Instructor*. Every teacher should have *The Instructor*. While a few problems to guide students in their reading accompanies each lesson in the Manual, many timely and helpful view points, suggestions, and problems will be found in *The Instructor*.

3. Books. At least the following books should be available. Standard Works of the Church, Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, *Articles of Faith; Vitality of Mormonism—James E. Talmage; The Way to Perfection, The Progress of Man, Teachings of the Prophet Joseph Smith—Joseph Fielding Smith; Program of the Church of Jesus Christ of Latter-day Saints, Priesthood and Church Government—John A. Widtsoe; Doctrines of the Restored Church—William E. Berrett.*

In every home library there are good books dealing with the subjects in the Manual. Take time to look for them.

4. Magazines and Daily Papers. You will note that many of the illustrations used in the Manual are suggested by magazine and news items. Every issue has them. They are always up to date, and easily revised and

adapted to meet lesson conditions. Our Church magazines and papers are specially good.

5. Old Manuals. The Senior Sunday School Manual, 1941 should be in the hands of all teachers. Religion Class and Lesser Priesthood manuals now not in use are among the very best sources of enrichment material. There are great numbers of them—hunt them out. Many of the stories and illustrations will exactly meet your needs. Back numbers of *The Instructor*, *Era*, *Young Woman's Journal*, *Contributor*, *Utah Magazine*, *Genealogical Magazine*, *Relief Society Magazine*, and *Children's Friend*. All these and others contain the very best of material easily adapted to the needs of the course.

This collection of supplemental material might be preserved in scrapbook form and thus become an interesting project for teachers as well as for students. Try it. It is worthwhile.

ETERNAL PROGRESSION

Lesson 1. For January 10, 1943

Problem:

There can be neither beginning nor end to time and space. Is it reasonable, then, to believe that man's intelligence—the power to choose, to act, to progress, had a beginning, and that it can have no end? (Doc. and Cov. 93:29)

Objective:

To help young people realize that their existence here, their mortal lives, are by no means mere incidents, or accidents; but that life is purposeful—it is unending, and that it is as truly progressive as the daily program of any school; that what we call *Eternal Progression* is a moving forward throughout all eternity, and that this very moment and hour are parts of this eternity which we cannot afford to waste.

Point of View:

Teachers should read with care the lesson in the Manual. Note that it does not deal with pre-existence only. Neither does the lesson have to do with mortal life, or life after death. These subjects will be treated in the future. This lesson demands thorough preparation. Here we are trying to get a "bird's-eye" view of the whole span of life. It is, as if we were in an airplane viewing the world as far as the eye can see. We know it extends far beyond our vision in all directions. Later we will come down to earth and examine definite and specific parts of it. Just now we are trying to see it as a whole. Most of it is in the mind, the imagination, but

it is as real as our present earth-life—try to make it so. Lack of preparation and a clear understanding on the teacher's part may ruin interest in future lessons by spending time now on the various phases of spirit life.

Enrichment Material:

Man Is Eternal. "I take my ring from my finger and liken it to the mind of man," the Prophet Joseph Smith said, "the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end. . . . So with the spirit of man. . . . If it had a beginning it will have an end. All . . . who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. . . . Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it."

All are Subject to Change and Improvement. "All the minds and spirits that God ever sent into the world are susceptible of enlargement."—Joseph Smith.

"Did you ever watch a sculptor fashioning a human countenance? It is not moulded at once. . . . It is a work of time; but at last the full likeness comes out. So does a man carve out his own moral likeness. Every day he adds something to the work."

"I cannot see that you have made any progress since my last visit," said a critic to Michael Angelo. "But," said the sculptor, "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this lip, more energy to that limb." "But these are trifles." "It may be so, but trifles make perfection, and perfection is no trifle."

"Who ne'er has suffered, he has lived but half.

Who ne'er has failed, he never strove or thought.

Who ne'er wept, is stranger to a laugh
And he who never doubted, never thought."

—J. B. Goode.

"Just as God leads me I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray,
So, as he leads, my path I make,
And step by step I gladly take—
A child in him confiding."

"A planter watched an Emperor moth struggling to free himself from the cocoon. He pitied it and taking a pair of scissors, cut the old shell and set it free. But it could neither stand, walk, nor fly. If left alone, its difficulties would have developed strength

to rise above the world on which it used to crawl."

Vitalizing Problems:

(Teacher lead in discussion)

1. Two men stood on top of a high mountain. The atmosphere was invigorating—the view, inspiring. "O, if only the wife and kids were here!" one of them exclaimed. Compare with eternal life, why wife and children necessary to perfect enjoyment?

2. A rather mature young lady recently was married. Writing to her mother about it she said, "Mother, I didn't know that so much happiness could be crowded into one week." Suppose it were to end in one week, what then? Would she want this perfect happiness to continue through life?

3. The prophet's ring was a circle. It went round and round. Is Eternal Progression like that, or does it go onward and upward? Yet, in a way, the ring is like Eternal Progression. Explain how they are alike; how different.

4. Try to analyze the poem, "If You Could Hie to Kolob."

5. Compare the life-span of the tiny insect mentioned in the lesson with the life-span of man. List opportunities for progress and enjoyment in both cases.

6. With rare exceptions (if any at all) man is the only creature that recognizes parentage or family blood relationships beyond a very brief time. How far do human family relationships extend? How? Why?

7. With animals the period of education, of intellectual development is short. They soon reach a point when they learn nothing new of importance. "You cannot teach an old dog new tricks." How long is man's span of intellectual development?

8. Draw on the board a circle, a straight horizontal line, and stairs ascending step by step. Which more nearly illustrates the process of Eternal Progression? The line and the stairs have beginning and end; the circle has neither. All of them have elements of Eternal Progression. Explain in detail. Be sure to think it through.

References:

Bible: Job 5:6-7, 23:10; Proverbs 3:11-12; Romans 5:3-4; James 1:12; I Corinthians 10:13; Ecclesiastes 12:7; Hebrews 12:7; Ephesians 1:4-5. *Doctrines of the Restored Church*, Berrett, W. E., chapter 6. Use references given with this chapter. *Teachings of the Prophet Joseph Smith*, Smith, Joseph Fielding, p. 56. *A Rational Theology*, Widdowson, John A., chapter 7. *Doctrine and Covenants*, section 76. *The Three Degrees of Glory*, Ballard, Melvin J., (a pamphlet).

FIRST EXPERIENCES

Lesson 2. For January 17, 1943

Problem:

If, as inferred in the previous lesson, the intelligence is eternal—had no beginning, and will have no end, is it not reasonable to assume that we learned, developed, and advanced in a way similar to what we are doing here? Were there not schools, organizations, and societies fitted to the particular needs of this earlier spirit life?

Objective:

To help young people to understand that life is purposeful; the present with all its interests and possibilities, is a continuation of the larger existence whose end is joy through perfection, and that we cannot afford to waste time here.

Point of View:

Here again we must hold strictly to the topic, "Pre-existence." Refer to mortal life and life after death only for illustrative purposes, and to show possible relationship of pre-mortal to mortal experiences. Try to visualize pre-mortal experiences as progressive meeting and solving problems. See this world as a world of social relationships, people of all types of characters, knowing, feeling, working, scheming, much as we know them here. It is not a mysterious world, but real, tangible, and governed and controlled by law as much as the world in which we now live. Make it real. Make it live again.

Additional Enrichment Material:

"It is a grievous error to assume that mortal birth marks the beginning of one's individual existence. Quite as reasonable is it to hold that death means annihilation of the soul. . . . Everyone of us lived in an ante-mortal existence as an individual spirit; we are now in the advanced or mortal stage of progress; we shall live in a disembodied state after death . . . and in due time each of us . . . shall be resurrected from the dead with spirit and body reunited and never again be separated. . . .

"Every spirit born in the flesh is an individual character and brings to the body prepared for its tenancy a nature all its own. . . . The spirit lived as an organized intelligence before it became the embodied child of human parents. . . . The genesis of every soul lies back in the eternal past, beyond the horizon of our full comprehension, and what we call a beginning is as truly a consummation and an ending, just as mortal birth is at once the commencement of earth life and the termination of the stage of anti-mortal existence."

—James E. Talmage.

"If there be two spirits, and one shall be more intelligent than the other yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolam, or eternal." (Pearl of Great Price, p. 65)

Jesus declares that he is the first born and was in the beginning with the Father. "Of us," He says, "Ye were also in the beginning with the Father." (Doctrine and Covenants 93:21, 23)

"Man existed before he came to this earth, and will exist after he passes from it. . . . The essential parts of every human being always existed and always will. What is said of God, 'He is without beginning and without end,' is also true about everyone of us." (Sunday School Senior Manual, 1941, pp. 12-13)

President Joseph F. Smith, speaking at the funeral of a departed lady, said, "I will remember all I know about her; and enjoy her association in the spirit as I did in the flesh because her identity is fixed and indestructible, as the identity of God the Father and Jesus Christ the Son. They cannot be changed; they are from everlasting to everlasting, eternally the same; so it will be with us. We will progress and develop and grow in wisdom and understanding, but our identity can never change." (S. S. Senior Manual, 1941, p. 14)

"One thing is certain; we could act, think, and choose for ourselves there the same as we can here. One-third of the spirits voted against Jesus as the Redeemer. It is reasonable to believe that in our spirit life we were intelligent beings living together in the same sense as we do here. We could associate, converse, learn, develop, accept, or reject. Through persistent self-effort some excelled, others progressed slowly or not at all, while some were wicked and rebellious." (S. S. Senior Manual, 1942, p. 110)

Vitalizing Problems:

(Teacher lead in discussion)

1. Read in class, "O My Father." Pick out some expressions that refer, (a) to pre-existence; (b) to present mortal life; (c) to life after death. Let one give in his own words Sister Snow's idea of "life."

2. One week ahead of the lesson assign a student to read and review briefly the part of Nephi Anderson's *Added Upon*, which deals with pre-mortal life. (Not too much detail.)

3. Check carefully the ideas expressed by Sister Snow and Brother Anderson. Do they

agree? How do they agree with the philosophy expressed in the lesson in the Manual?

4. Discuss this: "There were no baptisms, no marriages in pre-existent life." Use the Scriptural references given to prove your point, as well as modern Scripture.

5. Read in class the reference on the war in heaven. Discuss it from the standpoint of the importance of free agency, or freedom of choice.

6. It is a fact we were grown-up intelligent beings in pre-mortal life. What types of activities and experiences might we have enjoyed there?

7. If we were all brothers and sisters there, why are there so many wars, hatred, and contentions here?

8. Were there different nationalities over there?

9. Work out some kind of illustration on the board showing the four stages of existence: pre-mortal life, mortal life, post-mortal life, and resurrection.

10. Discuss: "Activities in pre-mortal life influence mortal life as activities of yesterday influence life today."

References:

References given for previous lesson apply equally to this lesson. In addition the following should be considered. S. S. Senior Manual, 1941, pp. 13-18; Pearl of Great Price, pp. 65-66; *Vitality of Mormonism*, Talmage, James E., chapter 65, pp. 236-238 and chapter 66, pp. 239-242; *Articles of Faith*, Talmage, James E., chapters 2-3.

WE CONTINUE THE COURSE.

Lesson 3. For January 24, 1943

Problem:

All Scriptures seem definite in teaching that in the spirit life we were intelligent, independent beings, endowed with ability and power to choose and act for ourselves; and that present mortal life is indeed a continuation of that past life. Why, then, was a curtain drawn behind us, and past experiences blotted out? The remembrance of yesterday's experiences serve as a guide to today's activities. In the same way, would not a recall of pre-mortal activities be a stimulus to greater effort in this mortal life? How can we explain the blackout?

Objective:

To help pupils understand that past and present experiences belong to one continuous life as truly as do the experiences of yesterday and today; that seeming handicaps

may be carry-overs from spirit existence, but through effort may be entirely overcome.

Point of View:

To most of us spirit, or pre-mortal, life seems so far away, so unreal. The assumed experiences of Cappy may help to illustrate that pre-mortal and mortal are not two lives, but two phases of one life. Experience never stops—there are not breaks—each moment in eternity leaves a definite record. Time may be wasted but not annihilated.

Enrichment Material:

Earth-life is a time granted to overcome—to repent—to grow strong through honest effort, honest struggle. "The hard way is the good way." "It is following the path of least resistance that makes rivers and men crooked." Irving said, "Great minds have purposes, others have wishes; little minds are tamed and subdued by misfortunes, great minds rise above them." "God will not make Himself manifest to cowards."

"Man is that he might have joy." "Man is the most important of all of God's creations." "For him all things were created and made." "The Prophet (Joseph Smith) himself taught that the most important and precious thing in the universe was the human soul. The development of personality, or the soul of man, is the chief purpose of life upon earth."

Questions and Problems:

Teachers should carefully think these through.

1. The foregoing enrichment material is not merely to be read in class. List the parts of each quotation that definitely apply to the subject under discussion. They are loaded with helpful ideas and suggestions.
2. For each class member: How old are you? Estimate your own progression in this life. How long did you live in spirit life? Suppose it were a million years, and you advanced as rapidly as you have here, how far had you progressed, how much did you know?
3. There seems to be evidence in this life of things we were interested in over there. Some have special abilities in

music, mechanics, science, and numberless other pursuits. Were there schools where all these things were especially taught? Why these great differences?

4. Make a survey of your class and list on the board special interests of pupils. How many are there? Were any of them definitely inherited, or were they acquired as a result of environment?
5. Suppose we forgot each night, what we did during the day; and that each morning we began all over with no remembrance of the past. What difference would it make in our lives, in the progress of civilization? How would this differ from forgetting pre-mortal experiences at birth?
6. List on the board types of experiences we get in this physical world that we probably did not get in the spirit world.
7. Go carefully over the lesson material in the Manual and list points of special interest, particularly the ones that emphasize the objectives of the lesson. With these associate the supporting material you have collected.
8. Just what are the real purposes of earth-life? List several.
9. Why is it important to understand the relationship of earth-life to other stages of eternal progression?
10. What are the chances for progression in the next life for people who have neglected the opportunity of accepting it in this life?
11. Are people necessarily evil because they refuse to accept the gospel here?

References:

Bible: Genesis 1:26-31; Job 38:4-7, 19:25; John 9:1-3; Hebrews 12:7; Book of Mormon, Alma, chapters 39, 42; *Gospel Doctrine*, Pres. Joseph F. Smith, pp. 15-18; *Doctrines of the Restored Church*, W. E. Berrett, pp. 200-203; *Teachings of President Brigham Young*, (a pamphlet); *Progress of Man*, Joseph Fielding Smith, pp. 63-66; *A Rational Theology*, John A. Widtsoe, Chapter 11; *The Vitality of Mormonism*, J. E. Talmage, pp. 33-36; *The Articles of Faith*, J. E. Talmage, 198-203; *Gospel Themes*, O. F. Whitney, pp. 88-140; S. S. Senior Manual, 1940, Lessons 6-7.

AUTUMN HILLS

The gypsy hills now lavish colors bold,
Crimson gowned maples on parade, and gold,
Draped through the aspens standing tall and proud.

Orange and rust the oaks, a riotous crowd.
Here Autumn wanders flaunting beauty wide,
Colors profusely burn the canyon side,

By Sylvia Probst Young

Here in the stillness by the stream and wood,
Where deer have sought a sheltered solitude.

This, like some feast of glory and my eyes
Drink in its beauty under bluest skies;
What can compare with these, our hills in fall!
Let me come home when Autumn makes her call.



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett, Wendell J. Ashton, Kenneth S. Bennion

Subject: THE CHURCH OF JESUS CHRIST
For Boys and Girls 14 Years of Age

LESSONS FOR JANUARY, 1943

GENERAL INTRODUCTION

For January 3, 1943

The Course of Study:

The Advanced Juniors, boys and girls 14 years of age, will have as their course of study for next year, *The Church of Jesus Christ*. The course begins with the establishment of the Primitive or Pristine Church of Christ in Palestine and ends with the Restoration of the Church through the Prophet Joseph Smith in America. The first half of the course deals with the establishment of the Church by Jesus, Peter, and Paul in the Ancient World; the last half traces the history of the Church through the apostacy, reformation, and restoration.

Our course of study has a definite purpose. We are not studying history simply, one lesson after another. No, our aim is to identify, in the minds of our students, the Restored Church of Christ to which we belong with the Ancient Church of Christ established by the Savior in America and by Peter and Paul in Palestine and the Roman World. We want our boys and girls to know that they belong to the true Church of Jesus Christ. In addition we want them to appreciate this Church and love it because of the faith and service rendered in its establishment by good men of old. In many respects our course is more biographical than historical. There is a chance, therefore, to make it alive and personal as you teach it to these idealistic and energetic Advanced Juniors.

The Pupils:

May we remind you that you are teaching adolescents, boys and girls who must be active and be demonstrating their activity, often quite clumsily. Direct rather than suppress their activity. Give them things to do. Appeal to their idealism. Be a friend. They need you and the inspiration which can come from these lessons dealing with courageous men who were loyal to Jesus and to His ideals.

To the Teacher:

This course covers a large and interesting subject. We suggest that you become real

students yourselves. For your own interest as well as for the sake of the children, read and study widely as background for your teaching. You will be richly rewarded as you sense your growth in knowledge and understanding.

Begin by reading the Student Manual clear through to gain perspective. Collect books and references, pictures and other visual aids, which relate to any part of the course. Keep a note book and scrap book, beginning now. The following are the main divisions of the course with references opposite the divisions:

I. The Church of Christ in Palestine.

(Lessons 2 to 11)

References: The Gospels; Acts, chapters 1-12; McKay, *Ancient Apostles*, pp. 1-139.

II. The Church of Christ in the Roman World (Paul). (Lessons 12 to 21)

References: Acts, chapters 9, and 13-28, Paul's Epistles, McKay, *Ancient Apostles*, pp. 140-248; Robinson, *Life of Paul*; Spencer, *Beyond Damascus*.

III. The Church of Christ Among the Nephites. (Lessons 22 and 23)

References: III Nephi, chapters 11 to 26; IV Nephi; Moroni, chapters 4, 5, and 6.

IV. Apostasy and Reformation. (Lessons 24 to 27)

References: Talmage, *The Great Apostasy*, Roberts, *The Falling Away*; *Encyclopedia Britannica* or *Hastings Encyclopedia*.

V. The Restoration of the Church of Christ. (Lessons 28 to 46)

References: Tanner, *Comparative Christian Religions*; Pearl of Great Price, "Extracts from the History of Joseph Smith;" A History of the United States; A History of the L. D. S. Church.

References For The Teacher:

Instructor, Manual, Bible, Book of Mormon, Pearl of Great Price, McKay *Ancient Apostles*; Robinson, B. W., *Life of Paul*, University of Chicago Press, \$1.50; Spencer, F. A., *Beyond Damascus*, Harpers and Brothers, \$3.00; Talmage, *The Great Apostasy*; Roberts, *The Falling Away*; O. J. P. Widtsoe, *The Restoration*; A History of

United States of America; A History of the L. D. S. Church, such as those by Joseph Smith, Jr., Joseph Fielding Smith, B. H. Roberts, John Henry Evans, or William E. Berrett; *Encyclopedia Britannica* or *Hastings Encyclopedia of Religion and Ethics*; a good Bible Dictionary.

Other Tools For The Teacher:

A good blackboard with eraser and chalk; maps of Palestine, the Ancient Roman World, Missionary Journeys of Paul, the World, and Colonial America as of 1820-1830; pictures of as many of the men and places referred to in the lessons as may be obtainable. (If some of these maps are not available, get the Sunday School to purchase them and students to help make them.)

PREVIEW FOR STUDENTS

For January 10, 1943

Objective:

To get teacher and students acquainted with each other and to create interest and enthusiasm for their activities and study as a group during the new year.

Method of Lesson Presentation:

I. Introduction:

On this first day of meeting your class win them to you, to each other, and to the activities and studies for the year. Be friendly and warmly enthusiastic, and at the same time, let them know that you are going to lead them places and that you have things under control.

II. Getting Acquainted:

You probably know some of your pupils, but not all. There may be a few new members in your class who are not even acquainted with the other boys and girls present. Try some of the following ways of getting acquainted.

1. Have each person present stand up and in turn tell where he was born, where he has lived, his position in his family, what his hobbies are, his ambitions, and relate the most interesting thing that has ever happened to him.

2. Do about the same thing except that each person tells these things about the person on the left.

3. Make a special point of welcoming new members to the ward and class.

4. Ask each one present to name any boy or girl in the ward of their age not present. Make a list of these to work on if they do not soon join your class.

III. Preview of Lessons and Other Activities:

A. Activities—Appoint a committee this

first Sunday to help you plan a get-acquainted social within the next two or three weeks. If you can combine the social with some service such as fixing up your class-room or helping someone in the ward, so much the better. Ask the class what kind of activities they would like this year as a class. You will win their friendship and good will by being a host or hostess to them.

B. Lessons—The children will not be very interested in a general or detailed statement about the subject for the year. A more interesting approach might be some technique of arousing their curiosity by exploring what they know and do not know. Make something of a game of it. The following are suggestions:

1. List about twenty names on the board of men whom we shall study during the year; e.g., Huss, Peter, Waldo, Constantine, Luther, Alma, and see if the class can name their:

- Approximate time of birth.
- Nationality.
- Accomplishments.
- Distinguishing characteristics.

When the pupils have exhausted their information, tell them we shall come to know all of these men and more during the coming year.

2. List some events on the board. See how many approximate dates the class can fill in, e.g.:

- Missionary work of Paul
- Peter's missionary life
- Constantine
- Luther's Reformation
- King James Translation of the Bible
- Cortez in Mexico
- The First Vision of Joseph Smith

Promise them the answers during the year.

3. Ask a few questions:

- Who baptized Jesus?
- Whom did Jesus call to be the Twelve in Palestine?
- Describe the Church established by Peter and Paul.

WHY JESUS ESTABLISHED A CHURCH

Lesson 1. For January 17, 1943

Objective:

To create interest in and appreciation for the Church as a means of motivating the study of its history from the time of Christ down to the Restoration.

Method of Lesson Presentation:

People are interested in themselves and in things which they can relate to their own experience. For this reason we begin our course of study of the history of the Church by trying to discover what it means to us today.

Sometimes students hesitate to speak of their own feelings freely; so we shall let them express them first in the third person—in the name of Tom. Read with the class the conversation between Jerry and Tom. Ask the class to put themselves in Tom's position and answer Jerry's question: "What can you see in the Church to keep you active in it?"

When the students have finished their defense of Tom's missionary activities, turn the question directly to them, and ask: "Why do you need the Church?" List their answers on the board. Find illustrations from your own experience and that of others to impress them with the necessity and value of having the Church of Christ on earth.

References:

The Student Manual, Lesson I. (Try to get Manuals for each student. Keep them at the ward, and have them studied during the class period in search of answers to quite specific question); Widtsoe, *Program of the Church*, chapter 3, and Bennion, L.L., *The Religion of the Latter-day Saints*, L. D. S. Department of Education, pp. 135-150 and 175-202 will enrich the teacher's background, but are too advanced for children of fourteen; Scriptural references in the Manual.

Enrichment Material:

Some basic reasons why Jesus established His Church are:

1. To enable us to serve and help one another. (Illustrate in as many ways as you can.)
2. To bring to us the blessings and gifts of the Gospel. (Name those which have come to you through the Church.)
3. To preserve for us the great teachings of Jesus and the prophets. (How has the Church preserved them?)
4. To help those in need. (How does the Church help?)
5. To teach us how to live. (Illustrate.)
6. To make us good friends.
7. To help us worship God.

FISHERS OF MEN**Lesson 2. For January 24, 1943****Objective:**

To show what kind of men Jesus chooses to be His disciples.

Method of Lesson Presentation:

In this lesson we wish to introduce our students to the men whom the Savior chose to be His helpers in teaching His Gospel and establishing His Church. Our aim should be to recreate the scene, so our boys and girls can acquire a mental picture of Jesus choosing His disciples. Help them to visualize Palestine and its people, and Jesus' task of choosing the Twelve.

I. The Setting.

Show the class a map of Palestine. Describe the topography of the land. This is best done by describing five parallel divisions running from West to East, from the Mediterranean Sea to the Arabian Desert. They are: (1) a low, quite fertile Maritime plain 100 to 200 feet above sea-level—the home of the Philistines. (2) The Shepelo or lowland, the battle ground between Philistines and Israelites. (3) The central, mountain range known as the back bone of the country, the home of the Israelites down through the centuries. (4) The Valley of the river Jordan which runs through the sea of Galilee (682 feet below sea-level) to the Dead Sea (1292 feet below sea-level) and with no outlet. (5) A plateau country east of Jordan which is over 2000 feet above sea-level, the home of other tribes such as the Moabites (Story of Ruth).

Palestine is a tiny country about 60 miles wide in the south and 35 miles wide at the north, and only 100 miles long. Two or three Palestines would fit into some of the countries in Western America. In Jesus' day Palestine was divided into three political provinces: (1) Galilee to the north, (2) Samaria in the center, and (3) proud Judea in the South.

Ask the class, one at a time, to locate (1) Jesus' birthplace, (2) the town in which He was reared, (3) Jerusalem, (4) Sea of Galilee, (5) Dead Sea, (6) Capernaum.

II. The Available Men.

Ask the class: Who lived in Palestine? What did they do? What religious sects or groups existed? What were the characteristics of each? A study of the Manual will give the answers.

III. The Chosen Disciples.

Whom did Jesus choose to be His Apostles? List the Twelve on the board in a chart. It would be still better if one of your students could print in large letters a chart something as follows:

THE TWELVE

Name	Home	Occupation
1. Simon Bar-Jonah (Peter)	Bethsaida, Galilee	Fisherman
2. James (Son of Zebedee)	Bethsaida, Galilee	Fisherman
3. John (his brother)	Bethsaida, Galilee	Fisherman
4. Andrew (Peter's brother)	Bethsaida, Galilee	Fisherman
5. Philip	Bethsaida, Galilee	Unknown
6. Nathaniel (or Bartholomew)	Cana, Galilee	Unknown
7. Matthew (also called Levi)	Capernaum, Galilee	Tax Collector
8. Thomas	Galilee	Unknown
9. James (son of Alphaeus)	Galilee	Unknown
10. Judas (Lebbeus or Thaddeus)	Galilee	Unknown
11. Simon (the Zealot)	Galilee	Unknown
12. Judas Iscariot	Kerioth, Judea	Business Man (?)

IV. Why They Were Called.

The call of the Twelve is a most interesting event. Jesus, from all appearances just a carpenter's son, came up to Peter, to James and John, and to others, and said, "Come, follow me and I will make you fishers of men." Describe this process. Then ask the class:

1. Why did Jesus choose these fishermen?
2. Why did they give up their work and family associations and follow Him?

References:

Manual, Lesson 2; Booth, *Background of the Bible*, pp. 55-63; McKay, *Ancient Apostles*, chapter 2; Talmage, *Jesus the Christ*, chapter 16.

IN THE SERVICE OF THE LORD

Lesson 3. For January 31, 1943

Objective:

To reveal the kind of a life Jesus promises those who will serve Him—plenty of rough sailing, but great joy.

Method of Lesson Presentation:

Our last lesson described the way in which Jesus called the Twelve. Today's theme is a natural sequence. What did He promise His devoted followers? What are the fruits of following the Savior and serving Him in His Church.

This lesson has personal application in the lives of our boys and girls. They too will serve in the Church of Christ. Here is our opportunity to indirectly indicate the work and joys which they can expect.

I. What Jesus Asked.

Ask the class this question: What did Jesus ask from the Twelve? Let them know that it was not perfection, nor great learning, nor wealth, nor fame, but a willingness to learn and work, and undivided, whole-souled devotion to Jesus and His teachings.

(See scriptural quotations in the Manual.)

II. What Jesus Promised.

What did Jesus Promise the Twelve, if they would lay down their nets, set aside their tools, quit their business, and follow Him? Ask the class this question.

Let the boys and girls know—to avoid disillusionment later in life—that one who follows Jesus will not always have smooth sailing. The Apostles of Jesus were imprisoned, later killed, and received abuse and ridicule. Mormon pioneers were persecuted and suffered many hardships because of their faith. "The rain descended, and the floods came, and the winds blew, and beat upon" both houses—the one founded upon a rock as well as the one founded upon the sand. Both lives, the one built upon the Gospel of Jesus as well as the one that is not, have to face life.

The person, however, who will follow Jesus will have courage and faith to win his way through difficulties and sorrows. He will stand firm as a house built upon a rock. He will be happy here and dwell with the Savior hereafter.

Ask the questions at the end of the Manual lesson in this order: 2, 1, and 3.

References:

Scriptural passages in the Manual and Alma 32:26-43; II Peter 1:5-8; Galatians 5:16-26; John 4:1-14; Illustrations of both suffering and joys of religious people; e.g., Christ, Paul, Joseph Smith, our Mothers in childbirth.

Project:

Appoint a committee to figure out some fine service your class as a whole could render to some widow, wife of a soldier away in service, an elderly couple, or the Bishop. It might be a house-cleaning or children-entertaining enterprise. Follow it up with some tasty refreshments in the Ward house or a home.



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: **THE LIFE OF CHRIST**

For Boys and Girls 12 and 13 Years of Age

LESSONS FOR JANUARY, 1943

INTRODUCTION—THE GREAT PLAN

Lesson 1. For January 10, 1942

Note to Teacher: For January 3, there is no formal lesson. On this date, therefore, the class should get acquainted with one another and with the teacher, and learn about the course for the year to come.

Summary:

Divine law governs all things, not only on earth, but though the universe. Man himself is subject to law. Because of his intelligence and divine origin, he has received the gift of free agency; that is, he may choose to live according to the law, or he may violate it. By conforming to law, he will live successfully; by disobeying, he will come to sorrow and unhappiness in this life or in the life to come.

Suggestions for Teaching:

In the education of young people, the development of right attitudes is of chief importance. If we can help our pupils to catch a vision of the Gospel Plan, and if we can lead them to make their lives conform to it, we shall have succeeded well in our work.

It is natural for people to reject a law that is not clearly understood. They will likely learn, through bitter experience, that it is better to conform; but while they are thus learning, they are wasting the most precious years of their lives; and they may be partaking of the "sins of the world" to such an extent that future progress will be seriously retarded. Our purpose is to help them learn, through universal experience, to accept the Plan, rather than oppose it; for it is as wide as the universe, as inevitable as the tide, and as right and just as Eternal Truth.

Illustration:

Jay Newton, who lived in the Middle West, was "too smart" to work for things he wanted when there was an easier way to get them. One day he decided to travel. He wanted action and excitement, but he was not willing to pay the price.

After a few moments of tinkering with the switch of his neighbor's automobile, Jay drove out onto the highway and headed for

the great West. For hours the car purred along the road, putting miles between him and the old home. When the gas was gone, he took more from other cars. When the tires blew out, he stole another machine.

When he reached Utah, Jay was driving the sixth car, and was convinced that life was full of fun and adventure. But somewhere he made a mistake and was arrested. Officers proved that the car and equipment had been stolen, and Jay spent a year in jail.

When he got out, he was determined to show that he was too clever to be caught again. He joined a gang of men and helped to rob a train; but a deputy sheriff was too quick with his gun, and Jay was killed.

At twenty-one, the young man's earth life was over. He had used his free agency and had decided not to follow the "Plan." He thought there was a short cut to all good things of life. But except for the first thrill of driving his "own" car along the highway, he had spent a most dangerous and unhappy life. He had lost forever his opportunity to live successfully.

It pays to follow the Plan!

WAR IN HEAVEN

Lesson 2. For January 17, 1943

Summary:

Important beliefs of the Latter-day Saints are that we lived before we came to this earth, and that we shall live again after we leave it. God planned the world as a place where His children could obtain bodies and could show their willingness to obey His commandments.

Two plans were proposed for the redemption of mankind. Satan offered one and Jesus the other. The first was not acceptable, for it took away man's free agency and substituted the law of force. Furthermore, Satan asked that he be given the honor and glory. The second plan was accepted, for it was based upon the law of free agency; also, the honor and glory should go to the Father. Satan was angry, and fought against God and Jesus. Finally he and a third of the spirits were driven from heaven. Since then, they have fought against the established Plan. In the last days the Lord will bind Satan and establish His kingdom in righteousness.

Suggestions for Teaching:

The text for each lesson is the Manual. Scriptural references are given there and need not be repeated here. Every teacher should have ready access to the standard works of the Church and to the books, *Articles of Faith* and *Jesus the Christ*, by Elder James E. Talmage. Other helpful books are as follows: *Discourses of Brigham Young*; *Gospel Standards*, President Heber J. Grant; *The New Testament Speaks*, Tanner; *A Life of Christ for the Young*, Weed; Hurlbut's, *Story of the Bible*; *The Man Nobody Knows*, Barton; *The Son of God*, Terhune; *In the Master's Country*, Tarbell; *Life of Christ*, Farrar; *Life and Teachings of Jesus*, Kent; *Life of Christ*, Papini; and any others that bear upon the life of Jesus. Contents and indexes of each book will enable the teacher to turn to the exact pages for material needed.

In this lesson it should be our purpose to give a brief "ever-all" view of the Plan of Salvation, to show why there is a ceaseless battle between the forces of evil and the forces of good, and that this battle will continue until Jesus returns to set up His kingdom on earth.

Illustrations:

1. No one deserves credit for doing what which he must do. During the War, men in the military service receive awards and decorations, not for doing what duty requires of them, but for giving service to their country "above and beyond the call of duty." That is why free agency is necessary if we are to win approval for the good we do in this life.

2. When Saul was anointed king of Israel, he had every opportunity to lead his people in righteousness and power. But the spirits of evil are ever alert to lead us astray. Saul officiated at a sacred ordinance without proper authority; he disobeyed Samuel's instruction in the battle against the Amalekites; he fought against David, who was innocent of wrongdoing; and when the Lord would no longer answer his prayers, he resorted to a "medium," a woman who professed to have the ability to call up spirits of the dead.

Therefore Saul was rejected by the Lord and David reigned in his place.

heaven was surely unfolding. Adam was taught the law and meaning of sacrifice. The brother of Jared saw Christ. Prophets told of His coming, even naming the city in which He would be born and giving signs that would accompany his birth.

There are always signs and prophecies to guide us along the right way if we will but look for them and if we will so live as to be worthy of the Spirit of the Lord and the inspiration of the Holy Ghost.

Suggestions for Teaching:

Our objectives today are twofold. First, we should impress the pupils with the thought that when God sent His children to earth to obtain bodies and to "prove themselves," He did not leave them in utter darkness, with no guide to help them shape their lives. Instead, He marked the path clearly enough that those who really wanted to live according to His will could do so.

Our second objective is to teach that we, too, should be on the watch for signs of the times, for prophecies, and for instructions from those who are in authority over us. The life of any one generation is very short, measured by all the years of earth's history, though it may seem long to us, particularly when we are young. Because we do not see important developments immediately or in the course of several years, we are inclined to forget the warnings and think that there will never be any change.

Illustrations:

One day there camped at the foot of a lofty mountain a great host of people. Their leader went up into the mountain and God spoke to him, saying that if the people would hearken to Him and obey His voice, they would become a peculiar treasure unto Him, above all other people. The leader went down and told the people all these things, and they covenanted that they would do everything that might be required of them. There were many manifestations of the power of the Lord, and the people trembled with fear. Then the leader went again into the mountain, where he remained for forty days, talking with the Lord and receiving many instructions, laws, and commandments.

While he was gone, did the people remember the covenants they had made and the manifestations of God's power? They did not! They even turned from their leader, Moses. They made a golden image of a calf, which they worshipped as their deliverer from the Egyptians, and which they could bear before them as they journeyed on toward the Promised Land.

THE PLAN BEGINS TO UNFOLD

Lesson 3. For January 24, 1943

Summary:

During the hundreds of years that passed between the time of Adam and Eve and the birth of the Savior, there were certain evidences to show that the Plan worked out in

TWO GREAT MESSAGES

Lesson 4. For January 31, 1943

Summary:

In the temples of God, now as in ancient times, devout men go about their tasks, living in the very presence of the Spirit of the Lord. Zacharias was such a man. One day when he performed a sacred ordinance, an angel came and promised that a son would soon be born to him and his wife, Elizabeth. That son was to be the forerunner of the Messiah.

A few months later the angel Gabriel came to Mary, of Nazareth, and said that she had been chosen to become the mother of the long-awaited Messiah. Mary went to visit Elizabeth, her cousin, and there gave voice to her happiness in a beautiful hymn of praise and rejoicing.

When John was born, Zacharias prophesied of the mighty work his son should perform.

Suggestions for Teaching:

The incidents covered by today's lesson are full of dramatic interest. It is possible to establish an excellent point of contact with the pupils, for very likely some of their parents or grandparents have worked in temples and have gained remarkable testimonies.

Zacharias and his wife were devout, humble people. They deserved the blessings of the Lord—not because of the good they would promise to do if He would hear their prayers—but because of the good they had already done.

Mary, too, was worthy of becoming the mother of our Lord. She had lived a clean,

virtuous life, according to the teachings of her parents and the highest standards of her religion. She had received a rich spiritual heritage, for she was a lineal descendant of King David and of Ruth, the Moabitess, who gleaned in the fields of Boaz.

God does not bestow great blessings or responsibilities upon people unworthy to receive them, but rather upon those who have prepared themselves.

Illustrations:

1. Here is an old saying: "The stone that is fitted to the wall will not be rejected by the builders." That thought may be applied to work in the Church, in school, in business, or in any other field of endeavor.

2. It is said that Lincoln, though living in a wilderness, said: "I will study and prepare myself, and perhaps some day my chance will come."

He took advantage of every opportunity within his reach. When the great "chance" came, when the fate of the nation depended upon leadership, Lincoln was ready.

3. In World War I, a line of men stood before an office, waiting to be interviewed. There would be many duties to perform: potatoes to be peeled, barracks to be cleaned, papers to be gathered up, etc. An officer stepped to the door and said, "Is any one here an expert with a typewriter?"

Only one man was able to say, "I am."

Those who went to peel potatoes wished with all their hearts that they were experts in some more important work—but their chance for preparation was past.

Choristers and Organists (Continued from page 611)

4. Weaving these contrasts within the piece into a unified whole with all niceties of nuances and expression given their proper degree of importance.

It would fill a good sized book were all these points elucidated in detail. But they can only be mentioned here in the hope that they will stimulate helpful thought. The progressive organist will find much helpful material in the books on music listed in the Library Department of the August, 1942 *Instructor*.

A brief application of the four essentials of good performance mentioned above will now be made in the "Adagio" by Spohr, found on page 73 of *Ninety-three Short Solos for Hammond Organ*. (These pieces were originally arranged for the reed and pipe organs.)

1. This piece is appropriate for the sacrament service since its musical expression

is quiet, dignified, and unobtrusive, yet beautiful melodically and harmonically and meditatively devotional.

2. Its technical mastery demands a very legato touch to be executed with ease and relaxation, and a careful observance of all note and rest values.
3. The whole piece is dominated by a single melodic idea which is enunciated in the first three measures. It is repeated in the soprano and bass a number of times. In the 12th measure a figure in eighth notes is introduced as a second melody in contrast to the principal one. It gives variety and contrast to the composition.

The registration should not be heavy nor complicated. Change the color at measure 11 and soften it at measure 22. Tasteful phrasing will add much to the artistry of the performance.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman;
Marion G. Merkley, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

LESSONS FOR JANUARY, 1943

GENERAL INTRODUCTION AND PREVIEW

January 3, 1943

General:

The work for this year will take us into the Old Testament for stories that may be used to assist us in the development of character. The material of the Old Testament has been grouped under six headings, or into six units of study, as follows:

Unit One: "In The Beginning," 4 lessons

Unit Two: "The Pioneers," 11 lessons

Unit Three: "The Deliverance," 14 lessons

Unit Four: "The Judges," 6 lessons

Unit Five: "The United Kingdom," 6 lessons

Unit Six: "The Kingdom Divided," 3 lessons

Four review lessons are also provided, making 48 lessons in all.

Each lesson is provided with two sets of questions, except lessons 21-25 inclusive. It is not expected that you will have time to cover all the questions in either set. Some classes may find the Thought Questions too difficult. Other classes will have individual pupils that may handle them nicely. Some classes may wish to use them entirely as a basis for class discussion. Please remember that these questions are only suggestions and helps in assisting toward character growth. Study them; use what you can; substitute others if you feel they will reach the objective more effectively.

A suggested class procedure might well be:

1. Routine class business. Check assignments and activities.

2. Establish your "point of contact," as motivation for reading or studying the lesson material.

3. *Study Period.* The *Pre-Study Questions* are fact questions that are answered in the story. Some teachers may prefer to tell the story in their own words; others will have the students read the story together in class, making such brief explanations as they feel are needed, as the story is being read.

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Caution: Do not spoil the story by lengthy discussions or interruptions while the story is being studied.

4. *Discussion period.* A study of the problem for the day. Using the Thought Questions as guides, lead the students to desire to follow the days teachings by specific acts during the coming week.

5. Summary.

6. Make assignments and check upon individual activity records.

Study the introductory pages in the student's Manual carefully. They are intended as aids for the teacher.

On this first Sunday of 1943, lead the boys and girls to desire to see how our Heavenly Father blessed those wonderful characters of the Old Testament. While we do use the Old Testament as subject matter, it is not that in which we are fundamentally interested. We desire to see our boys and girls grow in certain basic qualities of character, and to learn to appreciate certain basic religious concepts that seem appropriate to introduce to this age group.

Teach the story so it will remain as knowledge; but teach the lesson so it will remain as character. Proper habits, attitudes, and ideals should be fostered that will remain long after details of the stories have been forgotten.

If there is one main key to this year's work, it is that God is our loving Heavenly Father; we are His children. He wants us to live the "good life"; if we do that we will secure His blessings, both in this life and in the life that is to come.

Assignment:

Learn the first Article of Faith in preparation for the lesson of the following Sunday.

Teachers:

We urge you to *obtain*, and *study*, the suggestion for teaching these lessons that were printed in *The Instructor*, starting with the November, 1940 issue. The material given there is still pertinent and the Lesson Enrichment is not being repeated.

UNIT ONE "IN THE BEGINNING"

OUR EARTH

Lesson 1. For January 10, 1943

"All things were very good."

Objective:

To obtain a desire to co-operate, on the part of the students, in all worthwhile activities and projects.

Point of Contact:

Call for a report of community or home projects that pupils know of, or in which they may be interested that has required co-operative action. For materials to build an airplane we require: wood from forests; steel, from mines or from scrap which they may well be urged to assist in gathering; glue from cattle, etc. All these and many others have to be assembled, manufactured and distributed, involving the work of railroads, factories, defense workers, even children's contributions of very small items of metal. Buy bonds and stamps!

Note how we can co-operate in church welfare projects; basketball games; blackouts; etc.

Methodology:

See *Instructor* for November, 1940.

Lesson Enrichment:

An earnest and intelligent man has undertaken to compute what a dinner really cost for which he paid seventy-five cents. The pepper came from ten thousand miles away. It grew on a little bush about six feet high, which must have had a growth of at least five years. The pepper was picked green; it had to be dried in the sun, and this meant employing women. It took one ship and one thousand miles of railroad to bring the pepper to the United States. The flour from which the bread was made came from Dakota; someone owned the land, and that meant the investment of capital; and then he had to pay wages to workingmen. Flour had to be ground, and the building of the mill and the plant or machinery meant more money invested. The millers had to be paid, weavers had to be paid for making the flour sacks, and, of course, the cotton had to be picked, ginned, and spun, and this meant the employing of more men. The flour had to be shipped over the railroad and handled by truckers before it came into the house. The milk on the table came from a dairy which bought the milk from a dairyman many miles away. The codfish had to be brought from Maine. Men

had to be employed to catch the fish; other men and women were employed in drying, packing, and boxing it; and it, too, had to make a long railroad journey. The salt came from the salt bed near Salt Lake City. The spices in the cake came from the Spice Islands in the Indian Archipelago. The canned pineapple came from Hawaii and they represented the employment of capital and labor. The man found that his modest dinner represented the employment of five hundred million dollars in capital and five million men and women.

There is a glorious day coming when we shall have completely learned the lesson that we can and should co-operate. "Let us" do these things together, said the Lord. When will we learn the lesson? Frances Willard says "Christianity means 'together.'"

We can do our part in making this world beautiful by co-operating with parents, teachers, Church, and government leaders. We must learn to know good leaders from bad, and follow the good.

Activity:

Know your pupils. Make a list of activities in which they may co-operate during the coming week to make their homes happier.

Expected Outcomes:

Know participants and order of creation events. Have a knowledge of: Pre-existence, war in heaven, Heavenly Father, and our relation to Him. Determine to co-operate in worthy acts, leading to a better and happier life.

THE FIRST EARTH HOME Lesson 2. For January 17, 1943

"Man is that he might have joy."

Objective:

To obtain a desire to choose the right—not because it is the easiest, but because it is the way to love and happiness.

Point of Contact:

Show how happiness comes through giving. Stories of sacrifices that bring joy are abundant. Heroes are being made daily because they were willing to make sacrifices so love and happiness might come to others. Tithing, fast offerings, Community Chest, war relief funds are examples of which these children will know.

Possible Methodology:

See *Instructor* for November, 1940.

Lesson Enrichment:

An old legend says that there was in a city in a foreign land an old church in whose bel-

fry were the most beautiful chimes in all the world. No man or woman living had ever heard them ring, but each one had heard father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas Day if they all brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman, and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar but the chimes did not ring. A woman brought a beautiful dress, all beautifully hand-made, and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hands, but the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these coins, his most precious gift, to lay upon the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There, in a doorway, crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the little dog home and bind up his leg, the church would be closed and he would lose his chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother, John. "John, quickly, take the money and run back to the church. Quickly, John! it may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to leave the church, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar, where he laid a few small coins.

Suddenly from out of the long silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness; men who had not prayed

in years praised God; mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.

—Selected.

Activity:

1. Plan how to demonstrate our love to those about us. Decide upon some act of service that will bring joy to someone we love.

2. Learn the third Article of Faith.

Expected Outcomes:

1. Knowledge of the first earth home. 2. Ability to define some new terms: Pre-existence, atonement, etc. 3. Acts of love and sacrifice, freely and joyfully performed.

THE FIRST FAMILY

Lesson 3. For January 24, 1943

"Am I my brother's keeper?"

Objective:

To learn that other people have rights as well as we, and that we should respect those rights.

Point of Contact:

(We urge you to obtain and study the suggestions in *The Instructor*, November, 1940.)

Lesson Enrichment:

Words Hutchinson, M.D., says: "The child is born an egoist. If he was not, he would never survive. He is compelled to devote his entire time and attention to the business of growing up—in other words, to himself. But there is nothing small about his egoism. It includes the whole world in its scope—because he believes himself to be *It*. He has no conception of anything outside of himself.

"Naturally this makes him a trifle selfish, in the sense of self-centered. To the child under three, his devoted parents, his nurse, his playmates, are little more than so many features of the landscape. It no more occurs to him to consider their rights or feelings, than it does to us grown-ups to allow the political rights of stumps or the fine feelings of sidewalks to enter into our calculations. His business is to *grow* at the expense of his surroundings, regardless of their feelings. If he doesn't, he is not healthy, and will never live to grow up."

In the American family, with its steam-heat, regular water supply, and the milk brought to the very door, it would seem that life is sometimes made too easy for the chil-

dren, and they are apt to take it for granted that the world was made chiefly for them. To get all possible enjoyment out of life, without any thought of others, is an aim far too common nowadays among the younger members of a family. These children need to be taught a general thoughtfulness for others. Teach them to remember that there are other birthdays than their own; and that the Master said, "It is more blessed to give than to receive."

These youngsters must be taught to realize that there are certain mutual obligations from which they cannot possibly escape; they cannot say, with Cain, "Am I my brother's keeper?" This sense of mutual responsibility is the basis of true citizenship and true patriotism. Every member of the human family needs a helping hand; and the man who believes all men are brothers, and that the nation is but the extension of the family, is the ideal citizen.

Activity:

1. Dramatize "The Quarrel."
2. Study the fourth Article of Faith.

Expected Outcomes:

1. Dramatize "The Quarrel."
2. Resolve to be more considerate; to control our temper, etc.
3. Show love to parents, brothers and sisters in every way possible.
4. Know the story of the First Family.
5. Know the third Article of Faith.

A CONTRAST: AN ARK AND A TOWER ARE BUILT

Lesson 4. For January 31, 1943

"Wickedness never was Happiness."

Objective:

To show that righteous plans are sure to prosper.

Point of Contact:

Happy outcomes require good and careful planning. Call attention to the joy that came to a well-known family when a missionary son returned. Why are they happy? Because all the family co-operated to make the mission possible. Note that a new house is being built in your neighborhood. Call attention to the plans that must be made and the sacrifices of parents and children if the house is to be completed. It may even be helpful to refer to a criminal whose plans have gone wrong because they were evil. Can you use the fourth Article of Faith to show how carefully we need to plan if we would serve the Lord?

Lesson Enrichment:

It is to be expected that the concept of

God, with children of this age, will be faulty and incomplete. There is some danger that in teaching this lesson God may be made to appear as a cruel, punishing, policeman type. One small boy came home after a lesson was taught and said, "I don't think it was fair for God to spy on those fellows at the Tower of Babel." H. G. Wells complains against the wrong concept of God that was allowed to grow up in his mind as a child. These are his words: "He and His hell were the nightmare of my childhood." Pierre Loti tells of how he went into the back yard and threw stones at God because it rained and spoiled a picnic day. Another little girl was told, when her father died, that God had taken her father away. When asked whether God would ever let him come back, the mother answered, "No, God will never let him come back to us." The child burst out in a fit of passion: "I don't like God. He takes my daddy and keeps him."

The concept of God which we can help children gain from this lesson is that God is a *loving Father*, expecting obedience and trust from His children; God invites our confidence and trust. He is a friendly Protector; God is near at hand; God created the rainbow along with His other wonderful creations to give man confidence, color, and a feeling of security. God fills all hearts with gladness and love. Only those that are disobedient, are sad. They break the link that binds them to God. They shut the door to God's blessings. God does not shut us out! We shut Him out of our lives when we do evil.

Activity:

1. Divide the class into two groups. Let one group dramatize the people scoffing at Noah while he was building the Ark; the other group might show through dramatization, what the people were thinking of God while they worked upon the Tower.

2. With materials assembled, or worked upon before-hand, construct models of the Tower, and of the Ark.

This period should not be boisterous, and rowdy, but a period of purposeful practice in co-operation.

Expected Outcomes:

1. Knowledge that men must co-operate. God will help man keep this world beautiful.
2. Be alert to co-operate with others in fine, worthwhile activities.

Assignments:

1. For pupil: Learn the fifth Article of Faith.
2. For teacher: Secure and read additional suggestions in *The Instructor*, for December, 1940.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR JANUARY, 1943

General Statement to Teachers:

The lessons of this course are for 8 and 9 year-old children. The children are or should be newly baptized members of the Church. The purpose of the course is to teach them what it means to be a Latter-day Saint.

Manual For Pupils—Instructor For Teachers:

The Manual is written to be read by the children. Some of them will read it easily. Others may read it at first with difficulty. As they improve in ability to read as a result of their day school training, they will read with greater ease. Some may not be able to read at all. The teacher will be patient with the pupils, realizing that the reading ability of 8 and 9 year-old children covers a wide range, and should noticeably improve as the year advances.

This fact, and the fact that the Manual is written for approximately the average child reader, place upon the teacher the necessity of adapting her methods as effectively as possible to the individuals in the class. Teachers of this department will quite properly do some teaching of reading. Much of their class work will be devoted to helping the children to understand the meanings of words. These words may seem common-place and simple to the teachers but will be new, strange and unfamiliar to the children.

Vocabulary-Building for Children:

Many other words may seem at first to be too difficult for the children. Teachers are asked, however, to avoid hasty judgment on such words, and to make an effort to help the children recognize, and pronounce them and to understand at least the simpler aspects.

The children in this department are to begin to acquire a Gospel vocabulary. They will use the new words more and more frequently as the years pass. Reading exercises of parts or all of the lesson from the Manual or from the scriptures will always be appropriate class-room activities. Reading from the blackboard, giving short talks, explaining pictures, retelling stories, reciting verses will be other appropriate and effective ac-

tivities for pupils involving frequent and regular use of the new words.

Content of Course:

The course explains in simple ways the first principles and ordinances of the Gospel, the traits of Christian character and the facts about the restoration of the Gospel and the work of Joseph Smith, the Prophet. It aims to acquaint the children in an elementary way with the distinctive principles of the restored Gospel and to motivate them to be good, faithful Latter-day Saints. Much of the material deals with the faith-promoting experiences of people, and features the testimonies of leaders of the Church.

Visual Aids and Reference Books:

Teachers are urged to begin at once collecting pictures and stories to enrich these lessons and to supplement the liberally illustrated pupil's Manual. The following books will be found useful many times throughout the course and the sources of pictures and illustrations listed below will prove to be productive of a wealth of useful material:

Bible
Book of Mormon
Pearl of Great Price
Doctrine and Covenants
From Plowboy to Prophet, (Morton)
Essentials in Church History, (Smith)
Joseph Smith, an American Prophet, (Evans)
Leaves from My Journal, (Woodruff)
Life of Joseph Smith, (Cannon)
Brigham Young, (Gates and Widsote)
Brigham Young, (Nibley)
Pioneer Stories, (Nibley)
Presidents of the Church, (Nibley)
A Voice from the Dust, (Dee)
L. D. S. Biographical Encyclopedia, (Jenson)

Others will be suggested from time to time.

Teachers are asked to encourage their associate officers and teachers to undertake a Sunday School library development project and to obtain the gift or loan of books from the libraries of individual members to a ward library and the pooling of funds for the purchase of such books as those suggested above to become the nucleus of a library.

Sources of visual aids are:

The Church Section of the *Deseret News*, past, present and future.

Church magazines—*Era*, *Instructor*, *Children's Friend*, *Relief Society Magazine*.

The Deseret Book Company's Collections of Bible and Church History pictures, maps, etc.

National Magazines and daily newspapers.

The Library department of *The Instructor* will offer helpful, practical suggestions every month.

You Need The Instructor:

The Manual is written for the pupils. For this reason it is short and simple. Teachers whose preparation is limited to reading the Manual may be expected to complain that there is not enough material to interest the class for the full 45 minute period. Such teachers give themselves away. They confess that they do not go beyond the Manual in making preparation.

Teachers who use *The Instructor*, use the enrichment offered there, and build their preparation on the references suggested and on the plans, outlines and suggestions given in the magazine, find more than enough to fill the time profitably. Successful, effective teachers find *The Instructor* an invaluable aid to adequate preparation and effective teaching. Fortunate are the pupils whose learning is directed by well-prepared teachers.

WHAT IS A LATTER-DAY SAINT

Lesson 1. For January 3, 1943

Teach this lesson in such a way as to help the children understand what the name of the Church means and what kind of people Latter-day Saints should be. That is the aim of the lesson. It is an introduction to a whole unit to follow.

Approach the central idea of the lesson by having the class talk about names, what they mean, and why people give names to things, places and people. Names tell us what to expect, they warn us, they tell us what to do. Some names make us glad, some make us angry. Some names make us feel good, others make us feel sad. Give illustrations such as: storm, lightning, bomb, gun, dynamite, air-raid, Hitler, home, mother, father, friend, Jesus, Church, Latter-day Saint. Dwell upon this name. What kind of person should a Latter-day Saint be?

Thus you will make this lesson one which will build up rich connotations for words. A great deal of learning is simply a matter of adding more and more associations or meanings to words. What It Means To Be A Latter-day Saint has essentially that purpose.

For this lesson then include with the associations around the word "Latter-day Saint," the ideas of a person who has been baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints; of which Jesus Christ—the head; that He told Joseph Smith to organize His Church for the "Latter-day Saints;" that a Latter-day Saint loves Jesus and keeps His Commandments; that the early Church of Jesus Christ was started when He was on the earth more than 1900 years ago; that this Sunday School class this year will learn something every Sunday about what it means to be a Latter-day Saint.

Develop these points with the aid of pictures of Jesus and Joseph Smith. Use the blackboard to place the significant words and names in this lesson before the class.

Review the lesson by having the class read a paragraph at a time of the lesson material in the Manual.

Apply the lesson by leading the children to talk about their being baptized and confirmed. Write on the board in one column the names of the children who have been baptized and in another the names of those who are yet to be baptized. This will lead into the next lesson. Assign the children, who have been baptized, to bring to the class next Sunday the names of the persons who baptized them and confirmed them. Plan to use some of this information, and if possible to have one of the persons so named come to the class to trace his Priesthood, if possible, back to John the Baptist and thus associate the baptism of the children with the baptism of Jesus.

A GOOD START—BAPTISM

Lesson 2. For January 10, 1943

The purpose of this lesson is to help the children to feel the exhilaration of Spiritⁱⁿ which comes from a sense of feeling worthy and of belonging to a group or community of good people, who love the Lord Jesus and who are trying to be loyal and faithful to Him.

A good approach to this lesson, to give the children either an actual or a vicarious experience associated in a small way with baptism, would be to have either your or a pupil's hands covered with chalk dust from having cleaned the eraser or the blackboard and then before the class have a basin of clean water, soap and clean towel and wash the hands clean. The feeling of cleanliness is pleasurable and exhilarating.

Now lead the children to think and talk about the good feeling of cleanliness that

comes from washing away dirt, and perspiration by bathing.

Show pictures of baptisms (by immersion, of course) of Jesus or others or have the children tell about their baptisms.

Follow by bringing out what Jesus said about the necessity of baptism: "For thus it becometh us to fulfill all righteousness." Tell about the visit of Nicodemus to Jesus and the explanation Jesus gave about "being born again." Explain in a simple way the symbolism of baptism; the burial in the water and the coming forth out of the grave again as we shall do in the resurrection.

Invite the person, who has come to the class to tell about his baptizing some member of your class, to tell about his authority to baptize. If possible, trace it back to Joseph Smith and John the Baptist and show that Jesus was baptized by the same authority. Be sure and make the point clear that every child who is baptized by a person who holds the restored Priesthood is baptized by the same authority as Jesus was and is a member of His Church, after being confirmed.

Apply these points by leading the children to tell how a member of the Church should live; what being baptized should help him to do: (Remember Jesus and also be a loyal and faithful member of His Church).

The lesson can be easily reviewed and the points fixed in the minds of the children now, if you will have them read the lesson in the Manual.

Write on the blackboard such questions as the following to be answered after the reading in order to test the reading and further impress the points:

What does baptism do?

Who is the head of the Church?

What must one do to become a member of the Church of Jesus Christ of Latter-day Saints?

Lead into the next lesson by asking the children to find out for next Sunday who confirmed them.

HOW TO BECOME A MEMBER OF THE CHURCH

Lesson 3. For January 17, 1943

Approach this lesson by showing a picture of a soldier or sailor, if possible, one being sworn in at the time of enlistment. If such a picture is not available, seek another which will illustrate the formality of becoming a member of an organization. Illustrated magazines of recent past months publish many pictures of individual and group enlistments.

Other illustrations of formalities which must be observed when a person joins an organization or becomes a member can be

found in registering for school, becoming a citizen or joining a club. Without dwelling too long on these instances, lead the class to consider how one becomes a member of the Church.

Questions like these may help to motivate the reading of the Manual:

What two things must be done for a person to make him a member of the Church?

When do we become members of the Church?

Who has "authority" to confirm a person a member of the Church?

What gift do we receive when we are confirmed?

What must we do to keep this gift?

On the blackboard write the names of several of the children who can give you the names of the people who confirmed them. After the name of the confirming officer and under the heading "Holds the Melchizedek Priesthood," write the word "Yes" to stress the importance of the necessary authority.

The remainder of the time of the class should be spent relating or recalling stories which illustrate the power of the Holy Ghost. Bible references to the Holy Ghost are Matthew, Chapter 3, Verse 11; Luke, Chapter 1, Verse 15; Luke 3:22; Luke 4:1; Luke 14, 16 and 17; John 14:16-26; Acts 2:4; Acts 6:3. The experience of the followers of Jesus on the day of Pentecost is related in Acts 2. Lessons 35 and 43 of last year's First Intermediate Manual tell about the gift of the Holy Ghost enjoyed by Jacob Hamblin and Wilford Woodruff. Some of the children will remember this and will enjoy telling these stories to the class. The teacher should be prepared with these stories so as to bring out the necessary details. Close the discussion by having the children suggest what they should do to please the Holy Ghost and to keep the blessings it gives. Place on the blackboard the statement that being baptized and confirmed members of the Church and receiving the gift of the Holy Ghost helps us to keep the commandments of the Lord.

Someone has said that to live as Jesus wants us to live takes more courage than to face a firing squad. This is another way of saying how important faith is, and that faith makes us strong. That is the subject of the next lesson, a lesson which should be a most interesting and inspirational one, because of the opportunity it offers to stress the faith and courage of heroic people.

HOW TO BE STRONG

Lesson 4. For January 24, 1943

One of the many stories of the courage which men of faith have is told by Elder

Joseph Fielding Smith in the book about his father entitled, *Life of Joseph F. Smith*. The story appears on pages 188 and 189. President Smith, then a young missionary, was returning from a mission to the Hawaiian Islands and was coming with a party with which he was traveling over the southern desert enroute from California. A company of drunken men rode into the camp and threatened to kill any Mormons they found. The feeling against the Mormons was very hostile. Joseph F. Smith manfully and courageously declared that he was a Mormon and proud of it, whereupon the hostile men changed their tone and congratulated him for standing up for his convictions. One must read the dramatic detail to appreciate the full force of this situation.

There are many other excellent stories to illustrate the aim of this lesson—that faith gives reason, encouragement, courage and strength to do right. Add one of these stories after another and then have the class read the lesson in the Manual. These stories told by way of approach and the development of the lessons should motivate interest and impress the truth that faith is a principle of power and that with faith we can do much, though without it we are weak and helpless.

William A. Morton's *From Plowboy To Prophet*, which is bound with his *Mother Stories From the Book of Mormon*, (Deseret Book Company, \$1.25), contains in simple form two excellent stories which will be helpful here. They are, "How Nephi Obtained the Good Book," and "Joseph Smith's Prayer Was Answered." See also 1 Nephi, Chapters 3 and 4. Write verse 7 of Chapter 3 on the board. It is a classical statement of the importance and power of faith. Another one which the class should memorize is:

"If any of you lack wisdom,
Let him ask of God,
That giveth to all men liberally,
And upbraideth not;
And it shall be given him.
"But let him ask in faith,
Nothing wavering.
For he that wavereth is like a wave of the sea
Driven with the winds, and tossed."

You can make this lesson a most inspirational one by the earnest manner in which you tell these stories and impress the point that faith drives fear away. Show that fear is an enemy which makes us weak and that self-confidence and faith overcome fear and give us strength and courage to do right.

Encourage the children to talk about the lesson in the Manual. Have one of them tell

the story of the first picture in the lesson and another the story of the second picture. Lead the class in reciting or reading from the blackboard, the Bible or the Manual, the verse from James 1:5, 6, 7.

Take time to help them to memorize this verse. It is one of the very important passages of scripture which Latter-day Saints should memorize and understand early so that it will give them a maximum of inspiration and strength throughout their lives. It is one which will be used countless times as long as they live.

HOW TO GET STRONGER AND BETTER

Lesson 5. For January 31, 1943

This is another lesson filled with inspirational possibility. From the beginning resolve to put this lesson on a high constructive plane and to keep it there. Avoid building up misleading associations which are so commonly a part of this subject. The children of this department are so young and so innocent that the bitter and sad aspects of the subject will have little meaning for them. It may be that, if this lesson is constructively, inspirationally and effectively taught now, the children can be forever saved from experiencing the bitterer aspects. This is a lesson on the second principle of the Gospel, Repentance. Faith is a principle of power. Repentance is a principle of growth.

- Too commonly, because it is necessary to call transgressors to repentance, we must associate with thoughts of repentance ideas of sin, disgrace, shame and wrong-doing. When people experience these bitter situations, they are "damned" or "stopped," or "prevented" from enjoying the blessings of righteousness. It is repentance which removes the dam, liberates the wrongdoer and releases him to try again to live a righteous life and to enjoy the blessings of right living. It is unfortunate that people so commonly think about repentance in connection with the unhappy and bitter conditions from which repentance rescues mankind. This is a misleading light in which to view this-glorious principle. It is misleading because it is incomplete. It is only part of the truth about repentance.

The purpose of this lesson for the children is to help them to see that repentance is a principle of growth and that every time we use it we become stronger and better. The teacher should, therefore, strive by every illustration she can find to help the children associate with the idea of repen-

tance, ideas of increasing strength, skill, power, courage, goodness, gladness, improvement, success, and freedom. It is through repentance that we shall become strong enough to save ourselves from all of our enemies. That is what it means to be saved, Joseph Smith said.

Teachers must understand also that the prophets and preachers of righteousness back to the beginning of man's recorded history have taught the doctrine of repentance. Only in recent times have psychologists "discovered" what they call the principles of habit reformation. The principles of repentance and of habit reformation are substantially the same. The prophets preached and practiced repentance ages before the psychologists knew anything about habit reformation.

According to the prophets, repentance requires: (1) "Sorrow for sin;" (2) resolution to do right; (3) "work mete for repentance."

According to the psychologists habit reformation or personality improvement requires: (1) dissatisfaction with the present condition or trait; (2) determination to change for the better; (3) substitution of the better way or trait; (4) emphatic discontinuance of the faulty way or trait; (5) unrelenting practice of the better way or trait.

By applying these principles people become great and skillful. Athletes, singers,

speakers, scientists, everyone whom we admire for his ability, skill, achievement or success, for greatness and goodness, has become what he is by daily practice or repentance, or forsaking the faulty way for the better way; killing the faulty way by disuse and building up the better way by use.

The teacher must now convert the foregoing principles and explanations into language and situations understandable to the children. The lesson Manual offers a rather complete development along this line. Motivate the reading of it by placing questions upon the blackboard and directing the attentions of the children to them. Offer to write upon the blackboard the name of every child who can find an answer to one or more of the questions by reading the Manual. Formulate the questions so they will be well adapted to the interests and capacities of your class and so the lesson Manual will provide a ready and fair answer.

Fix the points which you want to have associated with repentance in the minds of the children by writing upon the blackboard a list like the following:

"Repentance helps us to grow stronger, better, freer, more skillful; to become better singers, speakers, scholars, workers, athletes, etc. I must avoid the poor, bad, faulty ways of doing things by using only the better ways."

WHILE I DRINK THE WATER CLEAR

Anna Johnson

Alexander Schreiner

1. While I drink the wa - ter clear, While I eat the bread,
2. I will sit with eye - lids closed, Qui - et as can be,
3. Of the Sav - ior I will think, Un - to Him I'll pray,

I will fold my arms up so, I will bow my head.
I will sit with eye - lids closed, Wait - ing rev' - rent - ly.
I will serve and hon - or Him, On the Sab - bath day.

(For use in the Junior Sunday School)



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

STORIES FROM THE BIBLE, BOOK OF MORMON, AND CHURCH HISTORY

For Children 6 and 7 Years of Age

LESSONS FOR JANUARY, 1943

Once more we find ourselves at the beginning of our two years course of study for the Primary Department. To some of us who have taught a Sunday School class for a number of years that may sound like repetition but such is not the case for even though we may have taught the outline before we are teaching a different group of children and that always offers new problems.

Lessons are only a means to an end and each child presents a challenge to the teacher for children should be taught as individuals. We hope through our Sunday School teaching to find a way for the child to use what he learns. That is why we should stay as close as possible to his daily life and find ways of appealing to him.

Someone has said, "Religion is not entirely a matter of knowing, but rather a matter of living. Its test is not in what the child can repeat, but should be measured by the way that teaching has influence his life for good."

Sitting still and listening has its time and place, but if the study of the child and not the subject matter is our goal, we can find in the teaching of the Savior a perfect pedagogical example. He said: "Follow me," and led the Disciples through the land showing them how to do acts of goodness. He taught them to be prayerful by praying.

Our objectives for this first year are:

1. Appreciation and Reverence.
2. Service, Helpfulness and Co-operation.
3. Faith.
4. Joy and Happiness.
5. Courage and Self-Control.
6. Respect for the Rights of Others ('The Golden Rule').
7. Co-operation With Law (Obedience).
8. Kindness, Gentleness, Patience.
9. Word of Wisdom.
10. Generosity and Sharing.
11. Gratitude and Prayer.
12. Love.

It is well to keep all these objectives in mind for as we are looking for helps for our lessons we might find something for a lesson that is coming next month or even two months later on that we can save and use when we need it.

It is rather an easy task to sit and tell children stories and have them listen quietly, but one of the four basic principles of education states that we learn to do by doing. That is one of the strong points of our new course of study for the child plays a very important part in the development of the lesson. Needless to be said the teacher must be thoroughly prepared scholastically and spiritually if the lesson is effectively developed. When the child does the work he is really learning and the teacher acts as an efficient guide.

Children's characters are influenced greatly by what the children themselves do and so as we develop these lessons on reverence, appreciation, helpfulness, self-control. Let us make sure that we give the children an opportunity to really practice them. We might be giving a lesson on reverence and have some actions that show us that reverence is not present in some cases. Remember we form good habits by practicing them. Sunday School is a good place to begin and then we hope it will carry over to our home and community life.

One incident stands out as an example of this. A group of children in a class in one of our Church organizations had several lessons on kindness. The lesson might have stopped there but in this case it didn't. As a group they donated foods and supplies and carried them to an old lady who lived in the town who was blind. Members of the class can still see her tear-stained face as she thanked them for their kindness. Things we do are much more easily remembered than things we just hear about.

May we always keep in mind the importance of our task, that of helping children to form habits that will make them worthy of membership in the Kingdom of God, and set the example ourselves. Remember, "the worth of souls is great in the sight of God," and "that we do not work alone."

Thoughts for the Teacher:

"Pray always and I will pour out my spirit upon you, and great shall be your blessing."
—Doctrine and Covenants 19:36.

"Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord."
—Leviticus 19:30.

"Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in

subjection unto the Father of spirits and life?"—Hebrews 12:9.

"Let us have grace whereby we may serve God acceptably with reverence and Godly fear."—Hebrews 12:28.

LEHI AND HIS FAMILY LEAVE JERUSALEM

Lesson 1. For January 3, 1943

Objective:

Appreciation of father and what he does to help in the home.

Text:

Book of Mormon I Nephi 1 and 2; *The Story of the Book of Mormon*, Reynolds.

Songs:

"Dearest Names." *Kindergarten and Primary Songs*; "Love At Home," S. S. Song Book; "Daddy's Homecoming," *Kindergarten and Primary Songs*.

Gems:

"Loving mother kind and true,
Busy father, he works too,

Earns the money for our clothes,
Buys the goods that mother sews.

Father's money buys our food,
Mother cooks it sweet and good,
They both work from morn 'till night,
Just to keep our homes so bright."

Pictures:

1. Pictures in *The Story of the Book of Mormon*, Reynolds.
2. Cover picture of *Instructor* for May 1937.
3. Pictures from magazines showing some of the activities of the father in the family.

Stories:

In the Bible we find the story of the boy who was not willing to accept his father as an adviser. He thought he knew best. We all know what happened to the Prodigal Son and how many times he wished and wished he had listened to his father.

Frank was never permitted to stay out quite as late as the other boys. He thought his parents were being a little too severe but one night some of the boys that stayed out so late got in some rather serious trouble. How happy he was that he had listened to his father's and mother's advice. He thought to himself, "My parents will advise me for the best."

LEHI'S SONS RETURN TO JERUSALEM

Lesson 2. For January 10, 1943

Objective:

Appreciation of mother and what she does to make our home happy.

Text:

Book of Mormon, I Nephi 3 and 4; *Story of the Book of Mormon*, Reynolds, Chapters I and II.

Songs:

Same as last Sunday.
"Oh I Had Such A Pretty Dream," S. S. Songs.

Gems:

"In all the world there is no one
As sweet as my own mother
And though I love her dearly,
So do daddy, sister, brother."

"Mother dear, we love you
And you love us too,
You work so very hard for us
We want to work for you."

Pictures:

Magazine pictures of mother doing tasks to help the family.

Cover picture *Instructor* for November 1937.

Lesson Helps:

Contrast the dress and customs of Lehi's people with ours of today.

What can we do to show our appreciation for mother during this next week?

Story:

A very small girl wanted to go outside and play. It was a cold winter day and the sidewalks were covered with ice. Mother wanted her to stay in because she knew it would be hard for such a small girl to walk on icy sidewalks, but the little girl was quite determined to go out alone.

She finally went out and in a few minutes mother heard a loud cry. The little girl had fallen and cut her lip. She decided that mother knew what was best for her.

LEHI AND HIS FAMILY COUNT THEIR BLESSINGS

Lesson 3. For January 17, 1943

Objective:

To help us appreciate people in our community who do things for us.

Text:

I Nephi, chapters 5, 6, and 7.

Songs:

"Can A Little Child Like Me," *Songs For Little People*; "A Child's Thanks," *Songs For Little People*; "Thanksgiving Hymn," *Kindergarten and Primary Songs*.

Gems:

"Not for self, but for one another
God would have us live each day."

"Let's be kind to one another
Let us win each other's love
Let each be a sister, brother
As the angels are above."

Pictures:

Pictures used in first two lessons. Pictures of some of the people in our community who help us.

Lesson Helps:

How many of you have been on a camping trip? What did you do to help get ready for the trip? Did you sleep in a tent? Compare your trip with that of Lehi and his family. Your method of travel, dress, purpose of trip. Did you have more things than Lehi had? Do you appreciate having all these blessings? Who has given them to you?

How sad would be our plight today if we didn't have many helpers to help us. We are all very dependent on each other, then why not make this our motto:

"I'll help you and you'll help me,
Then what a happy world 'twill be."

ISHMAEL AND HIS FAMILY JOIN LEHI

Lesson 4. For January 24, 1943

Objective:

To help us appreciate and have reverence for our Sunday Home.

Text:

I Nephi, chapters 5, 6, and 7.

Songs:

"This Is God's House," *Songs For Little People*.

Gems:

"Father we thank Thee
For parents and friends
And for all the blessings
That Thy goodness sends."

"My house shall be called the house of prayer." (Matthew 21:13)

Pictures:

Cover picture *Instructor* for February 1938.

Lesson Helps:

Did Lehi and his friends have a fine church to meet in? Compare it with your church.

One little church had two tiny rooms and a stove in one corner, but the windows were shiny and clean, the benches were carefully dusted and the floor was scrubbed until it was white. Were these people showing appreciation for their Sunday Home?

January 31, 1943

We have given four lessons for January to be used for the five Sundays. It is thought best to leave one Sunday for promotions or New Year's program. Experience has taught that few classes can cover a regular lesson on the first Sunday in January; so if this is the case in your ward, shift the dates of the lessons accordingly.

It has been interesting to note the last two years, the reaction of this course of study on our teachers and stake supervisors. A change in method and subject matter so great as this is bound to receive much comment, both for and against.

For this reason we have asked for suggestions from one of our leading Sunday School workers at the beginning of a new year. We acknowledge with appreciation this writeup by Sister Enid Brown, supervisor of the Primary department of Bonneville Stake, Salt Lake City, Utah.

CONTENTMENT

The happy state of mind so rarely possessed in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists not in possessing much but in being content with what we possess. He who wants little always has enough.—*Zimmerman*.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

STORIES FROM THE BIBLE, BOOK OF MORMON, AND CHURCH HISTORY

For Children 4 and 5 Years of Age

LESSONS FOR JANUARY, 1943

Theme:

APPRECIATION AND REVERENCE

- I. Father As A Protector and Companion.
- II. Mother As A Co-operator and Companion.
- III. Appreciation of Neighbors.
- IV. Appreciation of Our Helpers In Sunday School.

Note on Promotions:

The children who are 6 years old or will be before January 31, 1943 will be promoted to the Primary class. Those not old enough for promotion should be put into new groups according to their ages. Welcome the little new-comers from the Nursery class.

As we begin again the teaching of our Manual lessons, First Year Course, may we with the help of our Father in Heaven, resolve to bring a higher quality of gospel scholarship to our Kindergarten classwork.

Again your General Board Committee extends a "Thank You," for your efforts of the past year, wishing you a happy, successful new one.

Your Kindergarten Committee.

JOSEPH AND HIS BROTHERS RESPECT THEIR FATHER JACOB

Lesson 1. For January 3, 1943

Text:

Genesis 37-46.

Objective:

To develop an understanding of our relationship to the father of the family and an appreciation for him.

Lesson Development:

Talk about the new year.

"What will you do in the year that is new, little friend?

Will you make it a happy New Year to you, little friend?

Will you help the mother and lighten her care?

Be ready in duties to take your share?

Will you strive to be gentle, brave and sweet

And to follow the Master with willing feet, little friend?

If this you do in the year that is new

"Twill be truly a happy New Year to you, little friend."

"Count your many blessings, Name them one by one.

Count your many blessings, See what God has done."

A whole year has passed by. Three hundred and sixty-five days and on every one of those days our Heavenly Father blessed us with something we needed. Yes; home, food, clothing, parents to love us, friends to make us happy. All these blessings and many more He gave us. Why did He do so? To show His great love for us. In this new year that is just beginning would it not make us happy if we would in some way show our love for Him? One way in which we can please Him is to be thoughtful of others and share the good things we have with them. Would you like to hear a story of some baby chickens who shared their mother's warm wings with some poor little birds that had no home?

The Kind Mother Hen

Once upon a time, away across the ocean, in a country called England, a strange sound was heard in a stable that stood near a farmhouse.

"Peep, peep! Peep, peep!" piped four little voices, as four little chicks scrambled out of their shells and looked out into the world for the first time in their lives.

"Click-a-clucky," said Mother Speckle (who was so called because little brown spots were speckled all over her white feathers), "so here you are at last. What, are there no more than four of you? Well, well, I am glad you are come. But cuddle in, cuddle in, my dears; it is a cold world just now for babies like you."

Speckle sat in the stable, snuggled in among the straw, but outside the frost was hard, and the ground was covered with snow.

"Mother," cried little Ben, running into the farmhouse kitchen, "Speckle has some chickens. I know she has, for I went into the stable just now to see whether Bess had hay enough and I heard them cry 'Peep, peep.'"

"Thank you, Ben," said his mother; "Then we will carry them some grain and warm milk for their supper; they will need some-

thing to keep out the cold, for there is going to be a bitter frost tonight."

"Polly go, too! Polly go, too!" cried Ben's little sister pulling at her mother's skirts.

"Yes," said mother, "Polly shall go, too; but she must come and let mother wrap her up warm, for it is so cold."

Out in the yard the rooster was walking about looking much disgusted with things in general, and lifting his feet very high out of the snow. The hens cowered in the doorway and watched the rooster, grumbling every now and then to one another: "How cold it is. I don't like the snow. I do wish it would go away."

On the cow-house roof sat six birds, as close together as they could sit, not chattering together as birds usually do, but silent and sad. The farm boy came by, and set down in the yard a tin pan full of water, taking away the one already there, which was now filled with a solid block of ice.

At sight of the water, the birds moved a little, and one of them flew down alighting close to the tin pan.

"C-r-r-r-r! Get away," said the rooster. "This water is mine!"

"Yes, my lord," said the bird, "but we are hungry and thirsty; let me take a little."

"Go away. You don't belong here," said the rooster.

The bird flew back to the cow-house roof and at that moment the mother and her children crossed the yard, carrying Speckle's supper of grain and warm milk.

"How good it smells," said the birds and they flew a little nearer.

The little chickens picked up bits of the grain but they were too young to care to eat much as yet and it was so cold they were glad to creep under her warm feathers again and cuddle cosily in.

Then Speckle saw something small and dark moving near her on the stable floor. Were they little mice? No, they were birds.

"Dear me," she said, "I never saw birds come so near before."

The birds crept closer. "O, dear hen," said they, "may we drink from your saucer? We are hungry and thirsty. The water is frozen to stone, the earth is also and we can find neither food nor drink."

"Dear, dear, dear," said Speckle, "come here, then; eat and drink."

The birds did not need to be invited twice. In an instant six little dark heads were around the saucer of milk, and soon there was not a drop nor a crumb remaining.

Speckle watched them. "Why, you poor things," she said, "you are so stiff with cold that you can hardly walk or fly. Come here under my wings and I will keep you warm. Come, there is room for all."

Speckle spread out her kind, motherly wings, and the birds crept joyfully beneath them. Oh, how warm and soft and nice it was there. Very soon they were fast asleep, chickens, birds and Speckle and all.

The mother was busy the next morning and she sent Meg, the maid, to the stable with Speckle's breakfast. Little Polly went with her, that she might have another look at the dear, little, round, white, fluffy chicks, but very soon she came flying back to the kitchen. "Mama, Mama," she cried, "come and look. Speckle has a lot more chickens, so big and so black. Come and see."

Lots of chickens? Big and black?—what could that mean? Polly's mother ran to the stable and when she saw Speckle and the chickens and the birds, all breakfasting there together, she cried, "Well, well, well," several times over, and called papa to come and look. "Wouldn't you say the hen understood all about the frosts," she said, "and how hard the poor birds find it to get a living? I, too, will help them."

So she went in and mixed a bowl of the oatmeal on which she fed her poultry and put it outside,—not in the yard where the hens and ducks might get it, but in the front garden, and she put a pan of water with it, and other birds came to it, and blackbirds and robins, and little tomtits with their funny spectacled faces.

When the birds had had their breakfast with Speckle they flew away for the day, but at supper time there they were again, and when they had finished they stood and looked at her, as if to say, "May we?"

"Come, then," said Speckle, spreading out her wings.

"Cheep, cheep, cheep, cheep. But they must not take our places," cried four little chicks.

"Pop in quickly and get into your places then," said Speckle.

So the chicks hustled under in a great hurry, and cuddled beneath her soft downy breast; and then came the starlings and cuddled in also.

Every night as long as the heavy frost lasted, the six birds came to the stable and shared the supper and breakfast, and slept warm and cosy beneath Speckle's kind wings.

At last the snow melted and the earth was no longer like a stone. Then the birds came to Speckle and said, "Good bye, good, kind Speckle. We shall always love you for your kindness to us." Away they flew.—Adapted from *Henny Penny's Starlings*, by Mary Senior Clark.

Lesson Story:

The stories of Joseph of old may be found in most children's books of Old Testament stories. They are also in *Life Lessons For Little Ones*, Second Year, the former Kindergarten Textbook.

Songs:

"Daddy's Homecoming."
 "The Happy Helper."
 "We Thank Thee," *Little Stories In Song*.
 "Let's Be Kind To One Another," *Deseret Sunday School Song Book*.

HANNAH AND SAMUEL**Lesson 2. For January 10, 1943****Text:**

I Samuel 2:11, 18, 21.

Objective:

To develop an understanding of the relationship of mother and children and a desire to co-operate with her in the home activities.

Review Last Sunday's Lesson:

Last Sunday we discussed father as a protector and companion. Review the suggestions the children offered to show appreciation for father and his work.

Lesson Development:

Show pictures of children and mothers playing and working together.

Discuss ways of co-operating with mother in the home.

Discuss some things mother enjoys doing; e.g., bathing baby, riding in a car, picking flowers, shopping, resting. Dramatize these suggestions for a rest exercise.

Sing songs about mother.

Lesson Story:

Hannah and Samuel

Story:

Hannah was a lady who lived long ago. Her home was in the hill country. And in the spring time it was a delightful place to live. The flowers were in blossom and the lambs played in the meadows. Everything was bright and beautiful! Surely any woman could be happy then, especially with a kind husband to talk to in the evening when the day's work was done. But Hannah was not happy. She was sad and lonely. And she wished, oh how she wished for a baby to hold in her arms, to rock to sleep, to care for and to love! But Heavenly Father had not blessed her with one. Sometimes she cried, and her husband would say, "Hannah, am I not better than ten sons?" And she would answer, "You are kind to me and I

love you dearly, but Oh! I do want a little child."

Once she went to the city with her husband. She saw happy parents caring for their children, and it made her think more than ever how glorious it would be to be a mother. If Heavenly Father would only give her a child of her own! She would ask Him. She left her husband and the mothers and went alone to the temple.

She knelt and prayed to Heavenly Father. She said that if He would bless her with a baby she would give him unto the Lord all of his days. She meant that she would take the child to the temple when he was old enough and let him stay there and work for the Lord instead of living at home with her.

Now Eli, the priest, who lived in the temple, saw Hannah with tears in her eyes. He saw her lips moving but could not hear what she said. He was surprised to see her there and asked, "What were you doing?" She answered, "I was praying to Heavenly Father to help me, because I have a great sorrow." Then Eli said, "Go in peace; and the God of Israel grant thee thy petition that thou has asked of Him." So Hannah left the temple and went back to her husband. She felt happy for she knew her prayer would be answered.

The next day they returned to their home in the hill country. And by and by the Lord sent a little son to their home. Just think how glad Hannah and her husband were! Hannah said, "I am going to name him Samuel, because I have asked him of the Lord." Oh how she loved her baby boy! She tenderly watched over him and cared for him. He grew stronger and more lovely each day. When his legs were strong enough she helped him to learn to walk. She taught him how to eat when he no longer needed the milk from her breast. She taught him how to wash and dress himself. She helped him to learn to talk and to do many things. And then she took him to the city.

Do you remember what Hannah promised Heavenly Father the day she prayed for a child in the temple? And now it was time for her to take her boy there. When she stood before Eli she said, "I am the woman that stood by thee here, praying unto the Lord. For this child I prayed. And I promised that he should belong to the Lord. I have brought him here to work." Then she kissed her son and left him with Eli.

There were many things for a little boy to do in the temple. He could open and close the door, trim the lamps, pick up and put away things that were used, and go on errands for Eli, who was growing old. Samuel did all these things willingly, and Heavenly Father was pleased with him.

I am sure there was someone else who was pleased with him for doing his work well. Who do you think it was? Yes, Hannah was a very happy mother, for she knew her son was doing good and helping others. She thought about him every day, although she went only once a year to the city to visit him. Before it was time for her to go she was busy for days with needle, thread, scissors, and cloth, making the prettiest coat you can imagine for Samuel.

THE EWE LAMB

Lesson 3. For January 17, 1943

Text:

II Samuel chapter 12.

Objective:

To develop an understanding of co-operation among neighbors.

Review Last Sunday's Lesson:

Discuss again mother and children co-operating in the home activities. Emphasize the ways in which children show appreciation for mother.

Lesson Development:

Adapt your discussions to situations in your community where neighbor helps neighbor.

The Tangled Skein of Yarn

"Oh, my dear child," said the child's neighbor, finding him in tears one day. "Whatever is the matter?"

"No one was ever in such trouble," the child replied. "And it all comes of trying to be good. Perhaps if I had not tried so hard to be good, I shouldn't have had this trouble."

"Indeed you would," the neighbor answered, "and many times worse. Now tell me what is the matter."

"Look!" said the child. "Mother gave me this skein to wind. But then father sent me on an errand and it was almost school-time and I was studying my lesson and going on the errand and winding the skein, all at the same time, and now I'm all tangled up in the yarn, and I cannot walk either forward or backward. Oh, dear, whatever shall I do?"

"Sit down," said the neighbor. "I shall help you." He began patiently to wind up the skein. At last the child was free and the neighbor handed her the ball of yarn.

"I thank you so very much," said the child. "You were doing the right things," said the neighbor, "But you were doing them in the wrong way. It is good to go to school, and it is good to do an errand, but when you have a skein to wind you must sit still."

"I have a neighbor just brand new, I know that I shall like him too, For every time we chance to meet He has a smile, my nod to greet."

Lesson Story:

Carefully follow this lesson story development in the Manual.

THE BOY SAMUEL IN THE TEMPLE

Lesson 4. For January 24, 1943

Text:

I Samuel chapter 1.

Objective:

To develop an appreciation of those who serve in our Sunday Home. (Sunday School)

Review Last Sunday's Lesson:

Discuss again appreciation for neighbor. How do we show that we appreciate our neighbors?

Review the little poem learned last Sunday about the new neighbor.

Lesson Development:

Take a walk about inside of the chapel. Who serves here to make it clean and comfortable for us?

Invite the custodian to be present. Learn his name.

Ask him questions about his work.

Sing a thank you song to him.

We say thank you today

We say thank you today

We say thank you, Brother Olsen,

We say thank you today.

(Use the melody to "Happy Birthday To You.")

Discuss the service given by the Priests and Deacons.

How can we show our appreciation of them?

Lesson Story:

"The Boy Samuel In The Temple." To be found in *Life Lessons For Little Ones*, Third Year.

SPECIAL REVIEW SUNDAY

Lesson 4a. For January 31, 1943

This being an extra Sunday in this month use it for a review of the lesson objectives for the month.

By means of pictures review the month's "objective" theme—Co-operation and Reverence. Begin with the Home (father, mother, family); Neighbor, Sunday Home.

Let the children retell the lesson stories.

Review the songs that were sung.



Nursery Class



General Board Committee: Marie Fox Felt

STORIES FROM THE BIBLE, BOOK OF MORMON, AND CHURCH HISTORY
For Children Under 4 Years of Age

LESSONS FOR JANUARY, 1943

APPRECIATION AND REVERENCE

With all the appreciation possible for the privilege we have of teaching the Gospel of Jesus Christ to the babies and toddlers of the Church and with the deepest reverence for them and for the House of the Lord in which we meet we of the Nursery Department of the Church of Jesus Christ of Latter-day Saints, enter upon this year of 1943 with gratitude and humility.

Many of our little children we will meet for the first time and to us is given the responsibility and sacred trust of helping them to build a firm, unshakeable foundation for their spiritual lives. We cannot do this in an irresponsible, light-minded way. What we do and say has too far-reaching an effect. First impressions are lasting. Only the best in efforts and materials must be presented here.

As a preview for this year's work let us direct our attention to virtues which the Church would have all of its members embody in their lives and which appear as our objectives during the various months of the coming year. They are as follows:

1. Appreciation and reverence—January.
2. Service, helpfulness, co-operation—February.
3. Faith—March.
4. Joy and happiness—April.
5. Courage and self-control—May.
6. Respect for rights of others—June.
7. Co-operation with law obedience—July.
8. Kindness, gentleness, patience—August.
9. The Word of Wisdom—September.
10. Honesty, generosity, sharing—October.
11. Gratitude and prayer—November.
12. Love—December.

We begin our year's instruction with a study of our earthly home and parents, for in the degree that we appreciate and revere them we will in turn appreciate and revere our Father in Heaven and our home there.

Our method of instruction is based upon a belief that just in so far as a pupil is active, even though he or she be very young, will the learning be effective. The various types of activity in which the child is invited to participate is suggested in the lesson Manual. We ask that you carefully and earnestly study it.

In the lesson presentation and development we ask that our teachers be not word bound nor book bound. Study thoughtfully the lesson. Become fully conscious and aware of the lesson objective and its possibilities. Adapt the lesson presentation to the members of your group. Plan its development in familiar surroundings and clothe your illustrations with that which has meaning to them. Then, and only then, will the lesson be effective.

Throughout the lesson Manual many references are made. Some of these are absolutely necessary if a teacher is to do any kind of a job at all. They represent the "must" list and each teacher should have these for herself. There are others mentioned which are excellent reference books and which, if the teacher will read them in whole or in part, will enrich her life and make more effective her teaching. She need not own these books, however. Others mentioned are desirable to have access to but it is not expected that any teacher will purchase them. Perhaps your ward or public library would make them available to you if your wishes are made known. Why not try?

The following are the references made in this entire 1943 course of study and classified as seems proper to the writer.

Must List

1. *Little Stories In Song*—Moiselle Renstrom.
2. *Deseret Sunday School Song Book*.
3. Blackboard, chalk and an eraser.
4. Set of Colored Bible Pictures For Nursery, Kindergarten and Primary. Price 75c.
5. Set of Cradle Roll Pictures. Price 75c.
6. Lesson Manual—Nursery Department.
7. Crayons and paper.
8. Newspaper and Magazine Pictures.
9. *The Instructor*.

Reference Books

1. Past issues of *The Instructor*.
2. *The Kindergarten Plan Book*.
3. *Sunday Morning In The Kindergarten*.
4. *Life Lessons For Little Ones*.
5. *Bible And Church History Stories*.
6. The Bible.
7. Book of Mormon.
8. Church Histories, by various authors.
9. *Story Of The Bible*—Hurlbut.

10. Writings of our Church leaders.
11. *Kindergarten Method In The Church School*—Edna Dean Baker. Publishers, The Abingdon Press, Cincinnati, Ohio.
12. *Babies Are Human Beings*—C. Anderson Aldrich and Mary M. Aldrich. Publishers, Macmillan Company, New York City, N. Y.
13. *Teaching As The Direction Of Activities*, Dr. John T. Wahlquist.
14. *L. D. S. Hymn Book*.
2. *Latter-day Saint Temples*—a pamphlet, 10c. Deseret Book Co., Salt Lake City, Utah.
3. *A Child Is Born*, Edna Dean Baker, \$1.00. Publishers, Grosset & Dunlap, New York.
4. *The Child's Story of Jesus*, 15c. Publishers, Whitman Publishing Co., Racine, Wisconsin.
5. *Pelle's New Suit*, 60c. Publishers, Platt and Munk, Inc., New York City, New York.
6. Photographs of early pioneer history. Utah Photo Materials Co., 27 West South Temple, Salt Lake City, Utah.
7. *Child's Book of Bible Stories*, 10c. Publishers, M. A. Donohue & Co., Chicago, Illinois.
8. *The Boy Jesus*, Myrtle Barbre, 25c. Publishers, The Saalfeld Publishing Company, Akron, Ohio.
9. The Beginners Set of Pictures. Standard Publishing Co., Cincinnati, Ohio.
10. Standard Graded Picture Rolls. Standard Publishing Company, Cincinnati, Ohio.

Desirable Song Books and Other Music

1. *Fifty Favorite Songs*, 10c. Publishers, Whitman Publishing Co., Racine, Wisconsin.
2. *Singing Time*, Satis N. Coleman and Alice G. Thorn. Publishers, John Day Co., New York, N. Y.
3. *Child Land In Sunday School*, Jones & Barbour. Publishers, Arthur P. Schmidt Co., 8 West 40th Street, New York City, N. Y.
4. *Pioneer Songs*. Publishers, Daughters Of The Utah Pioneers.
5. *Child Land*, Book II. Publishers, Arthur P. Schmidt Co., 8 West 40th Street, New York City, N. Y.
6. *Step A Song Book*. Publishers, The Sincos Publishing Co., 108 Lancaster Avenue, Buffalo, New York.
7. *Songs For Little People*. Danielson and Conant. Publishers, The Pilgrim Press, Chicago, Illinois.
8. *Child Land In Song And Rhythm*, Jones and Barbour. Publishers, Arthur P. Schmidt Co., New York City, N. Y.
9. *Treasury Chest Of Christmas Songs and Carols*, compiled by Treasury Chest Publications, Inc., New York City, N. Y.
10. *Legend Of The Christ Child*, Elizabeth Harrison. Publishers, National College of Education, Evanston, Illinois.

Desirable For Added Lesson Enrichment

1. *Old Testament Stories*, 10c. Publishers, Old Testament Stories, Rand McNally & Co., Chicago, Illinois.

For those of you who live in other countries such as Canada, Argentina, Mexico, etc., where duties are charged on all things purchased from the United States of America, why not study what is available in your own country in the line of pictures. From your lessons you can tell what sacred picture you will need and if possible obtain it locally. Also watch your newspapers and magazines, also calenders. The writer has an excellent collection of pictures from these sources and when mounted on white paper they make very interesting and attractive lesson enrichments. This collection then costs almost nothing and is of very great value in your lesson development.

We would be pleased to receive letters from you who teach in the Sunday Schools of the Church, far away from Salt Lake City. Tell us of the pictures and other enrichment material that you use.

In this year 1943 may joy and peace be your reward, coupled with a deep understanding of this glorious gospel of the Lord Jesus Christ and which it is our privilege to know.

SUCCESS

The talent of success is nothing more than doing what you can well, and do well whatever you do without a thought of fame.—Longfellow.

The Funny Bone



Had Good Foresight

Army Doctor: "Weak eyes, eh? How many lines can you see on that chart?"
Draftee: "What chart?"

A Sad Short Story

"Don't pass cars on curves or hill;
If the cops don't get you, morticians will."
—*Burma Shave Road Sign.*

Only A Word

Mr.: "I notice you women all have the same favorite word."
Mrs.: "What word is that?"
Mr.: "The last one."

That Gone Feeling

Of all the sad surprises
There is nothing to compare
With treading in the darkness
On a step that isn't there.

Don't Push

Porter (As train pulls into station): "Shall I brush you off, sir?"
Passenger: "No . . . I'll get off the regular way."

Love Never Changes

"Love-making is the same today as it was in ancient times."
"What makes you say that?"
"I've just been reading about a Greek maiden who sat and listened to a lyre all night."

In a Blind Alley

Rich Uncle: "You boys of today want too much money. Do you know what I was getting when I married your aunt?"
Nephew: "No . . . and I bet you didn't either."

We All Do It

A man was in a barber chair getting shaved when somebody ran in the shop and said, "Hey, Smith, your home is on fire!" He jumped out of the chair ran about a block up the street, stopped suddenly and said, "What am I running for . . . my name isn't Smith?"

No Exemptions

"You don't know the first thing about syn-tax?"
"My goodness, is there a tax on that too?"

Executive Strategy

Typist: "Your wife wants to kiss you over the phone."
Boss: "Ssh! Take the message and give it to me later."

Ding, Dong!

1st Church Bell: "You sound crazy—you must be cracked."
2nd Church Bell: "So would you be if you had bats in your belfry."

Lost!

Officer: "What's the big idea? What are you men doing, climbing trees and crawling through the bushes?"
Private: "Well, sir, we camouflaged the gun before lunch, and now we can't find it."

No Cause to Worry

Three partners were riding in a train and one of them said: "We forgot to lock the safe in our office."
Another said: "What are you worrying about . . . we're all here together, aren't we?"

The End of Courtesy

A man slipped on the stairs of the subway and started sliding to the bottom. Half way down he collided with a lady, knocking her off her feet and the two of them continued together. After they reached the bottom, the lady, still dazed, was sitting on the man's chest.

What did the man say?
"I'm sorry, madam, but this is as far as I go."

The Raw Recruit

A recruit passed a captain without saluting and was called back.
"Didn't you notice the uniform?" the captain asked.
"Why, you lucky stiff," replied the recruit. "You got a suit that fits."
—*Washington Post.*

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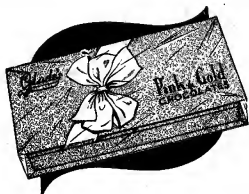
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RED STAR YEAST

THE CAKE TO TAKE—TO EAT OR BAKE